

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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"COOPERATIVE EVANGELISM"

A Review of the Propaganda Book by That Title Now Being Widely Circulated by Dr. Billy Graham to Excuse His Yoking Up With Modernists and to Smear Fundamentalists

By Evangelist John R. Rice

Before me is a paper-bound book called *Cooperative Evangelism*, written by Dr. Robert O. Ferm, Dean of Students, Houghton College. The subtitles are: "Is Billy Graham Right or Wrong?" and, "Are His Policies Supported by Scripture and the Great Evangelists of History?"

The Sword of the Lord has been for many years "America's Foremost Evangelistic Weekly" and has been the mouthpiece of evangelism in America. A good many reasons make *The Sword of the Lord* deeply interested in the question of cooperative evangelism.

This evangelist and editor has been writing and speaking to promote evangelism and revivals more than any other single man in this generation.

We represent hundreds of evangelists, over 20,000 preachers, some 3,000 missionaries who receive *The Sword of the Lord*.

The problem of evangelism is so basic that false teaching here would do great harm. So as an evangelist and as one who must give an account to God for spiritual leadership of many, I very properly have made a serious study of this book called *Cooperative Evangelism*.

So, with the love for evangelists and evangelism, with the love for the gospel message, as a longtime friend of Dr. Billy Graham and a friend of the other leading evangelists of this generation, I feel it proper and needful that I should give a review of this book. Prayerfully, lovingly, and we hope with a sincere intention to honor God and be true to the Bible, to do good and not harm, we offer here some important facts that have become apparent in the study of the book.

I. The Book Is Paid Propaganda Put Out by Dr. Billy Graham's Headquarters, Not an Objective Bible Study to Help Christians and Guide Them in Soul Winning

It would be blessed and helpful if this were a real Bible study to show what the Bible teaches about cooperative evangelism. But it is not. If this were an unbiased study of the history of mass evangelism, with lessons drawn from that study, reverently and in line with the Word of God, it would be very valuable. However, the book is not that.

If this book taught scriptural methods in soul winning and mass evangelism, all would be glad. If it were calculated and empowered to stir people's hearts to new zeal for Christ and the Bible and the

Great Commission, all of us surely should rejoice. It is not that.

THE BOOK, "COOPERATIVE EVANGELISM," IS PAID PROPAGANDA, WRITTEN BY A HIRED MAN, PUT OUT BY BILLY GRAHAM'S HEADQUARTERS AS PROMOTION.

Let us consider some of the facts.

First, the book is written by a paid helper. Dr. Ferm is listed in the book as "Dean of Students, Houghton College, Houghton, New York." But Dr. Ferm did not write as an official of Houghton College; he wrote as a paid representative of Dr. Billy Graham.

In New York City he called a

nationally known minister, a fundamentalist, and said, "I am here at the behest of Dr. Billy Graham." Pastors and papers making a widespread survey of the results of the New York crusade had indicated very poor results, that relatively few of the "inquirers" were added to churches, that cooperating churches received on the average only one and a fraction members per church. So Dr. Billy Graham employed Dr. Ferm to come to New York City to check up and counteract those bad reports.

Now, in the month of May, San Francisco newspapers are quoting Dr. Ferm, who is there doing propaganda work for Dr. Graham. Let all who read know they are reading the words of a man hired to promote Dr. Billy Graham.

Second, the book is being widely given away by the Billy Graham Evangelistic Association. Before me is a copy of a letter which Rev. Harold Bater of Ocean Grove, New Jersey, wrote Dr. Graham, in which he said, "Dear Dr. Graham: Inasmuch as the Billy Graham Evangelistic Association sent me a copy of *Cooperative Evangelism* by Robert O. Ferm, Th.D., which book retails for 75c and cost the Association 5c to mail to me, which cost must have come out of the funds of the Evangelistic Association . . . ; therefore, Brother Bater writes his protest.

From Denver, an evangelist protests that pastors in his area

have received the book, unasked for, the same way.

A pastor in Indiana came to protest that he and pastors in his area received the book likewise, unasked for, as propaganda.

At the N. A. E. Convention in Chicago where Dr. Graham spoke just before the San Francisco campaign began, free copies were given to all the National Association of Evangelicals. Copies were brought to me.

Two students in Wheaton College have come to bring me copies and to say that the entire student body has been given copies of the book.

Bob Jones University students received copies, unasked for, addressed to box numbers on an unpublished list.

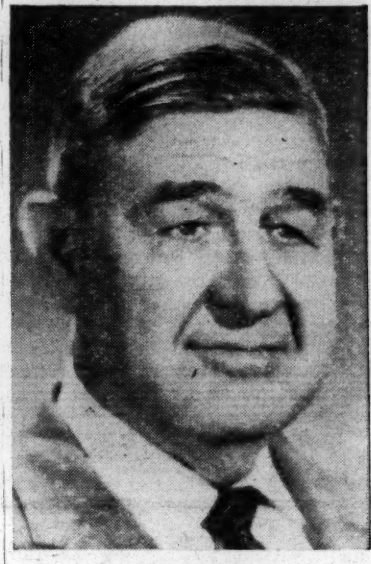
From Los Angeles pastors report that at a Billy Graham breakfast when the evangelist spoke, they were given copies of this book.

So, I say, the book is not written as a serious, Bible-believing, scholarly attempt to find what the Bible teaches about mass evangelism or cooperation in evangelism. It is paid propaganda, written by a hired worker and given out to promote Dr. Billy Graham, and by his own headquarters.

The book may have been paid for by some of the \$480,000 which Dr. Billy Graham carried out of

the New York Campaign for his various enterprises, including the Billy Graham Evangelistic Association. Or it may have been paid for by gifts sent for the Hour of Decision broadcast to the Billy Graham Evangelistic Association. In any case, whether the money was given to the New York Crusade or given to the radio broadcast, it was used for promotion of Dr. Graham himself and to de-

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Evangelist John R. Rice

Peace By Jesus Christ

By the late H. A. Ironside, Litt.D.

Long Pastor of Moody Memorial Church, Chicago, Illinois

"That in me ye may have peace."—John 16:33, A.S.V.

How long it takes many of us to learn that peace is found in Christ alone. We seek for it everywhere else, but seek in vain, until at last, disappointed, disheartened and distressed in soul, we come to the Lord Jesus, and, lo, at His feet our quest is ended!

Peace Better Than Happiness

Peace is far better than happiness. Happiness is primarily that which comes from a good "hap." "Hap" is an old English word for chance. Tennyson wrote of one "who grasps the skirts of happy chance." This expresses it exactly. If the "haps" are good, the worldling is happy; if evil "haps" befall him, he is unhappy. But peace is something deeper. It is the opposite of struggling, of warfare and of soul unrest. It is freedom from strife, or from mental agitation. It is spiritual content such as the Lord promised to the heavy laden, when He said: "Come unto me . . . and I will give you rest."

"O God," said Augustine, "Thou hast made us for Thyself, and our souls will never be at rest until they rest in Thee." And yet most of us spend years in restless seeking before we learn this lesson.

end of the forty-eighth chapter, there is this plain statement: "There is no peace, saith the Lord, unto the wicked." Then in chapters forty-nine to fifty-seven we have the great Messianic section of Isaiah, and we see the true Servant of Jehovah, the anointed Saviour, coming in lowly grace to His own, to open prison doors, to unstop deaf ears, to impart strength to feeble knees, and to give new life to those who are dead in trespasses and sins. But, also, we see

(Continued on page 4)



Dr. H. A. Ironside

No Peace to the Wicked

This message is twice repeated in the book of Isaiah: "There is no peace, saith the Lord, unto the wicked." In chapters forty to forty-eight of this marvelous book, we have Jehovah's controversy with idolatry. His people had sought in vain for peace, because they turned from Him, the true and living God, unto the senseless works of their own hands. Jehovah, the covenant-keeping God, stands in contrast to all the idols of the heathen. Therefore at the



CHAPTER VI

The Gates of Death

"Kah," said Simba, yawning as he sat up in bed. "Bwana, I feel better today." That I felt was strange, in view of the fact that Kefa had whispered in my ear that his temperature was 104.

"Hongo," I remarked, "can you breathe better?"

"Heh, I can breathe well."

"Have you any pain in the chest?"

"There is small pain, Bwana, but small pain only, and my heart ceases to flap like a small boy beating on a drum. Nor, Bwana, does my stomach now say uncomfortable things. Nor does my interior rattle like a thunderstorm, nor yet bleat like a lonely goat."

"Kah," I said, "what a man of words you are; stomach bleating like a lonely goat!"

"Come on; lean forward, I'm going to listen to your chest with *chihulicizizo*, the stethoscope."

I tapped the chest with my finger, starting low down and working up rib space by rib space.

"Why, Bwana," said Simba, "why do you do that?"

On the ward floor was a kerosene tin, half filled with water. I

went across to it, lifting it on to a stool, and then proceeded to tap my finger, moving it up the side of the kerosene tin as I had along Simba's chest. It sounded at first dull, and then came with a clear ring when my finger was above the water level.

"Heh," said Simba, "Bwana, where there is no water the sound is very different."

"Heeh, and when you tap a person's chest and the lung is solid with pneumonia you hear a dullness, but when you get up to where the lung is spongy and normal, heh, then it sounds like the note of *nhunhu*—the drum."

"Kah," said Simba, "now I understand, Bwana."

I put my stethoscope into my ears. "Now, Simba, say *n'gombe*."

He did what he was told for two

(Continued on page 4)

Additional Copies of This Issue Available

This important issue containing Dr. Rice's powerful answer to the book, *Cooperative Evangelism*, should be widely distributed. We have ordered 10,000 extra copies printed. Send for copies for distribution to your friends today.

Price: 10c single copy
\$1.25 for 25 issues
\$5.00 per 100

Address:
THE SWORD OF THE LORD
Wheaton, Illinois

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

REV. KEN OUELLETTE, pastor of Perry Baptist Church, Perry, Michigan, was the evangelist for a recent revival at Calvary Baptist Church, Ovid, Michigan. Pastor Phil Anthony writes that there were 14 professions of faith, 4 came forward for assurance of salvation, and twelve dedications were made in the eight days. "Brother Ouellette is noted in this area for his great ability in personal work. He spent many hours daily with me calling in homes where we led five to the Lord. . . . We highly recommend him because of his zeal for the Lord, and his humble spirit of cooperation," further adds the pastor.

EVANGELIST EDDIE WAGNER of 513 N. Fullerton Rd., La Habra, California, held special meetings with Hoover Street Baptist Church in Los Angeles, May 4-11. There were 15 professions of faith, many rededications, reports Dr. Gilbert C. H. Bellshaw, pastor.

"We wish to share with you the joy of a blessed revival with **EVANGELIST WILLARD WYATT**, Box 974, Atlanta, Georgia, at our church, Faith Memorial Baptist Church, Richmond, Virginia," states Pastor Peter Lopresti. "We planned to have an 8-day meeting but felt led to go two weeks. Results: 30 souls saved, and over 30 rededications. Our Sunday School record was broken the last Sunday. . . ."

EVANGELIST KENNETH DODSON (GARB) of Box 614, Winona Lake, Indiana, was with Rev. John H. Smith and the First Baptist Church of Wabash, Indiana, April 28-May 11. In the homes and at the services there were 12 professions of faith, and many victories won in the hearts of Christians.

The Laurel Hill Gospel Tabernacle had as its evangelist, **J. OSCAR WELLS**, Box 417, Bethany, Oklahoma. Large crowds attended nightly. Fourteen were saved in the services, and several others in the homes. Three young people felt God's call for full-time service, and others rededicated their lives to the Lord during the revival. One of them plans to enroll at Moody Bible Institute this summer. Rev. C. J. Ickes, pastor, writes: ". . . we broke our record which had been 181. We were pulling for 200, but the Lord sent us 224, and our church is located in the country where all must ride

by car." Brother Wells is noted for his daily visitation, and for two weeks he visited hard all day in this revival. The church wants him to return again in a year.

The Old North Church of Canfield, Ohio, recently had **EVANGELIST JACK VAN IMPE**, 14 Gage Street, Pontiac 16, Michigan, for a revival. Pastor Carl E. Brand wrote rejoicing over the meetings, saying, "The preaching was Christ-centered, filled with scriptural authority, which had its effect in the salvation of souls." Mrs. Van Impe helps in the music.

EVANGELIST TOM FAIR, 3431 S. E. 36 Avenue, Portland 2, Oregon, recently held a good meeting with the Bethel Conservative Baptist Church of Phoenix, Arizona. Pastor Bernard E. Andrews reports that during the twelve days there were 40 first-time decisions and many other decisions for family altar, rededications, and tithing.

Rev. W. A. McMillan, pastor of the Normandy Baptist Temple in Jacksonville, Florida, reports a blessed meeting with **EVANGELIST G. COVELL KEENUM**, 507 Third Avenue, W., Decatur, Alabama. During the one week there were 66 professions of faith and four who joined the church by letter. Fifty-two of the professions of faith came on Sunday morning.

EVANGELIST GLEN SCHUNK, 10 Blythewood Drive, Greenville,

South Carolina, held a revival at the Gideon Baptist Church in Wichita, Kansas, where Dr. Martin Ralstin is pastor. During the ten-day meeting there were 81 first time decisions for Christ and 47 rededications. Although the church is only four years old, there were 684 in Sunday School the last Sunday.

Rev. C. T. McGuire, pastor of the Thornton Street Baptist Church in Houston, Texas, tells of a successful revival held by **EVANGELIST CHARLIE JACKSON**, Post Office Box 675, Mt. Pleasant, Texas, and gospel singer Bill Harvey, 1301 Marion, Garland, Texas. In one week there were 13 professions of faith and 9 joined the church by letter. The pastor highly recommends both Brother Jackson and gospel singer Bill Harvey as being thoroughly consecrated and fervent in spirit.

REV. ARTHUR HOUK, pastor of the First Baptist Church, Tumwater, Washington, recently held a revival in the Xenia Bible Church Regular Baptist, Xenia, Ohio. As a result of the meeting 6 joined the church by profession of faith and 3 were restored to fellowship.

EVANGELIST THOMAS M. HALL of 44 Pare, Clawson, Michigan, who has recently entered the field of evangelism, reports that May 2-4, in a week end revival at Beech Park United Brethren Church, Detroit, nine souls were saved.

Changing Your Address?

Be sure to let us know ahead of time! Unless you notify us five weeks in advance, you will likely miss some copies of THE SWORD OF THE LORD!

THE RIGHT JESUS, THE WHOLE BIBLE

By Dr. Bob Jones, Sr.

We are asking our readers to think very carefully; and if you do think in a careful, Christian way, we believe that you will agree with us in the statement we are about to make: The issue today is not just "What will you do with Jesus?" The issue is, "What will you do with the Lord Jesus Christ as He is set forth in the Bible?" Preachers are saying from many pulpits that Jesus is the solution to the problem, but some of them do not mean the Jesus set forth in the Holy Scripture. They mean a Jesus that they have trimmed down in their thinking to the low level of human understanding. The Lord Jesus Christ of the Bible is the only solution to the problems of this world.

Remember, unless we have an authoritative Bible, we have no authoritative Jesus Christ. The Bible is the only Book that tells us who He is, how He was born, why He came to the earth, why it was necessary for Him to die on the Cross, how He rose from the dead for our justification, and how He will never leave or forsake His own.

So after all, the emphasis that needs to be given in a strong way is this: The Bible is God's Word. The very words of the Bible in the original languages were chosen by the Holy Spirit. Inspiration means "God breathed," and the Bible is inspired. Forever this Word of God is settled in Heaven.

There is a strange, Satanic conspiracy all over the world that is putting a spiritual blight on the human race. People say, "Oh, yes, I believe the Bible contains the Word of God, but I do not believe it is the Word of God." Well, the old-time, orthodox and scriptural position is that the Bible is the Word of God.

The Bible, of course, is a Book made up of what God said, what man said, and what the Devil said. Now, when God says something in the Bible, it is true, regardless of



Dr. Bob Jones, Sr.

anything man may say. When God says the Devil says something, the Devil said it; but God reminds us that the Devil is a liar and the father of all lies. When man says something, God tells us that man said it; but God does not tell us that whatever man says is necessarily so. The key to the book of Ecclesiastes is "a man under the sun." A man sits down and reasons about certain things and also about God. The conclusion that the man draws may be right or it may be wrong. But when God says "the man under the sun" said something, he said it. When the fool said in his heart, "There is no God," the fool lied. There is a God. But when the Bible says the fool said, "There is no God," the fool said what the Bible says he said.

Forever the Word of God is settled in Heaven; so the Bible is God's Word, and everything that God says is so. We, therefore, declare that the Bible does not just contain the Word of God; It is the Word of God.

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor



Doorstop Dynamite!

The doorstep, at Mrs. Blanche Thompson's home in Middletown, Ohio, took a lot of banging during the last thirty-eight years, but fortunately for the Thompsons, it didn't give out with the potential bang it was so very qualified and capable of doing. It seems that her husband's brother presented him with a World War I German artillery shell as a souvenir at the

close of that war. Along about 1920 they decided it would make an excellent doorstep and it faithfully served that purpose for nearly two score years—up until a couple of weeks ago. At that time a nervous painter working on their house suggested they have it inspected.

The local national guard unit discovered it to be very much alive and containing the equivalent of five pounds of TNT. The doorstep's final bang was supervised by the national guard and reportedly was quite a blow-out!

It doesn't take much of an imagination to visualize what could have happened at any one of the times the door banged into that artillery shell during those thirty-eight years it sat on the Thompson's floor. It was a potential destroyer capable of producing lethal doom and destruction at any moment. The Associated Press dispatch called the Thompsons "just lucky" but perhaps "providentially spared" would be a better summation of the story.

In a much more solemn manner, multiplied tens of thousands are innocently ignorant of potential destruction. They do not have a live artillery shell doorstep; they simply have a heart and life with no room for Jehovah God or His Christ. The doorstep was capable merely of destroying a body; rejection of the Lord Jesus Christ carries a sentence of the soul's eternal damnation. Jesus said in Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Today, as I write these lines, this little community where I am

holding revival services has been shocked by the sudden death on the highway just east of town of a young 28-year-old father of two. His wife is a member of the church where I am preaching. Since the meeting started his sister-in-law spoke to him again about his soul and his need of Christ, begging him to come hear me preach. He refused; now it is too late! Oh, why will folks neglect the most important thing of time and eternity, salvation, and ignore the greatest Friend a person ever had, the Lord Jesus Christ?

Congratulations to the Greater Portland Association of Evangelical Churches in Portland, Maine, for protesting the practice of dancing in the physical education classes in public schools on the ground that it "lowers morals" and for urging "a more suitable exercise." It resulted in a directive being issued by the school committee instructing teachers to excuse all pupils from the dancing sessions whose religious beliefs would be offended. Other parents, preachers and ministerial groups should "go thou and do likewise!"

The Case of the Precious Poodle

Chicago police had a big kidnapping on their hands the other day—or perhaps I should say, a big dognaping! It seems that thieves broke into Edwin J. Seyfarth's car and stole, along with suitcases and clothes, his silver-blue French poodle. Seyfarth, a free lance TV producer, was so upset over the loss of his pet that he told newsmen he would give \$2,000 for the dog's return, promising, "If whoever took him will just bring him back, I'll ask no questions."

To finance the ransom the distraught Seyfarth planned to sell a fourteenth century ivory statue of the Virgin Mary. Or, if the dognaper preferred it to the cash, he would let him have the statu-

ette for the safe return of the dog, "Domino." But the tragedy of the incident lies not so much in the loss of the pet as it does in the owner's perverted sense of values. Said he: "Domino is worth more to me than anything else in the world!"

Worth more than life? Worth more than loved ones? Worth more than his own soul? Perhaps this exclamation was just a figure of speech to express his momentary sadness over his loss, but this queer world is filled with folks following mighty strange idols. With some, money means more to them than anything else in the world. With others it is their business, some have sold out to pleasure, others are centering everything in a mad lust for fame and honor.

Where are your affections? What means more to you than anything else in the world? Jesus said, ". . . The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark 12:29, 30). Remember, too, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37); and, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matt. 6:19-21).

Evangelist Sumner can be seen and heard

June 22-29:

Calvary Baptist Church
Norwich, New York



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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THE EDITOR'S Notes

by John R. Rice

We do not have complete figures on the Sword subscription campaign. When these notes are written it is Thursday, May 29. Thank God for the thousands of subscriptions coming in and those that will come in within the next week, postmarked not later than June 1.

Save This Copy of The Sword

This week we carry a long article, a review on the book put out by Dr. Billy Graham's worker, Dr. Ferm of Houghton College, called *Cooperative Evangelism*. Since that book attacks THE SWORD and fundamentalists and all who defend the faith against modernism, we feel that an extended review, an answer, is proper in THE SWORD OF THE LORD. We trust that the issues will be clarified.

We are not against Dr. Graham. We are not against his preaching the Gospel. We rejoice when people are saved under his ministry. We pray for him daily and earnestly. But we know that to yoke up with unbelievers is plainly forbidden in the Bible. To give Christian recognition to infidels, and to promote and push those who do not believe the Bible and the essentials of the historic Christian faith, is clearly wrong. So we deal with the matter in detail, with an earnest prayer that God will make it a blessing in promoting scriptural evangelism and helping to restore fellowship with Christians where this fellowship has been injured by the effort to lead us all into running with modernists.

We are printing several thousand extra copies of this issue. If you want extra copies, you may have single copies at 10c each, 25 for \$1.25, \$5 per 100, all postpaid.

Since multiplied thousands of the book called *Cooperative Evangelism* are being sent out free to ministers, students, missionaries, we felt that this answer should be made available. You may have copies for your church at the above prices. Address THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

Don't Miss the Features in THE SWORD

We hope every reader is reading the missionary stories under the title, "Jungle Doctor Looks for Trouble." Dr. Paul White, a medical missionary in Tanganyika, East Africa, here tells of the trials, efforts, successes, and adventures of a born-again medical missionary winning souls in blackest Africa. See that adults and teen-agers alike read these fascinating stories. They are the greatest missionary literature written in this generation, in our opinion. At great expense we purchased them for THE SWORD OF THE LORD.

Other features are the reports on revivals, incidents and illustrations given by Contributing Editor Robert Sumner, and the Bible crossword puzzles which are of such great interest. Thousands work them every week. Last week we had 1,785 letters with puzzles worked.

And we are grateful to God for the blessed sermon by Dr. Ironside in this issue on "Peace by Jesus Christ." This great fundamentalist, Dr. Ironside, being dead yet speaks through his printed sermons!

Make Reservations at Once at Lake Louise for Sword Conference June 29-July 6

The Sword of the Lord promotes an important conference on revival and soul winning at Lake Louise, Toccoa, Georgia, from Sunday, June 29, through noon of Sunday, July 6. This conference, a feature for ten years, will attract Christian workers from about half the states of the Union. Speakers include Dr. Lee Roberson of Chattanooga, and Dr. Bill Dowell of the High Street Baptist Church, Springfield, Missouri—two of the most successful soul-winning pastors in America, with tremendous churches and with nation-wide ministries. Other speakers will include

Dr. Bill Rice, an evangelist from Murfreesboro, Tennessee; Rev. Harold B. Sightler, Greenville, South Carolina; Evangelist Walter Handford, and this editor, Evangelist John R. Rice. Dr. Elmer Piper of Winston-Salem will direct the music.

Expenses for meals and room per day vary from \$3.50 for bunk in the dormitory with meals, to \$5.50 for an air-conditioned room with private bath (two or more to a room) with meals.

There are motel rooms in Toccoa and not far away, but we believe all the accommodations at Lake Louise will be taken and suggest that you write at once for reservations, sending \$1 per person, saying exactly when you will arrive, how long you will stay. Let us pray for a Pentecostal blessing as we wait on God and study how to win souls, how to be filled with the Holy Spirit.

The second conference at Lake Louise, closing on the Labor Day week end, runs from Wednesday, August 27, through Monday, September 1. Speakers will include Dr. Tom Malone of Pontiac, Michigan; Dr. Bob Jones, Sr.; Rev. Jack Hyles, the dynamic pastor of the Miller Road Baptist Church, Garland, Texas; along with Rev. Harold B. Sightler; Evangelist Walt Handford, and Evangelist John R. Rice.

Music for the first conference, June 29-July 6, will be led by Dr. Elmer Piper of Winston-Salem, North Carolina. At the second conference music will be led by the inimitable Bill Harvey of Garland, Texas. These are two of the greatest soloists and song leaders in America. In both conferences there will be a tremendous heart-moving, inspiration, new songs and choruses, fellowship in the power of God, in a most attractive Christian resort atmosphere. Beautiful lake, recreation facilities, a grand Christian vacation time. Make reservations for both conferences as soon as possible.

A Blessed, Spiritual Refreshing and Vacation for \$2 a Day!

The week, August 17-24, Sunday through Sunday, will be the Sword of the Lord Conference on Revival and Soul Winning at the Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee. Here on some 1,300 acres of hills and valleys, thorn bushes, cedars, and oaks, Hereford cattle and fine saddle horses, on the commodious conference ground, is a wonderful place for a Christian family vacation. In the duplex cabins families can live, have room and meals for only \$2 a day per person, \$12 a week or \$2.50 per day per person, \$15 a week in small rooms in the Honeymoon Hotel, or \$3 a day per person, \$18 a week in the motel units. The rates are for two persons per room, four persons or more in the large motel units. Motel units have private bath. The other rooms have modern toilets and bath nearby. There is a lake for fishing. There will be miniature golf, softball, shuffleboard, ping-pong, and hiking. Horseback rides daily cost extra. Comfortable beds, good meals, and a fine program including Evangelist Robert Sumner, Evangelist Bill Rice, Evangelist Walt Handford, and Evangelist John R. Rice.

Facilities are limited to about 200, so make reservations at once. Send \$1 per person, say exactly when you will arrive, when you will leave. Write: Evangelist Bill Rice, Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee.

We Still Want 1,000 Partners!

We need the prayers of God's people. We also need their help. I am asking that 1,000 of you agree to be a partner with us in THE SWORD OF THE LORD. Will you agree to take a quota of 10, 25, 50 or 100 subscriptions which you will turn in sometime during 1958? If you will do so, we will make you a rock-bottom price on the group of subscriptions. If you will write us how many subscriptions you will undertake to send in this year, in 1958, we will put you on a special list of partners. You may show samples of THE SWORD and get others to subscribe for themselves. Or you may present the matter at church and get subscriptions with a "Sword Sunday." Or you may send the money to our Ministers and Missionary Subscription Gift

"Cooperative Evangelism"

(Continued from page 1)

fend his yoking up with the modernism, and to smear fundamentalists.

Now all of us know that propaganda, advertising, and promotion, are necessary and legitimate when they are fair and honest and when they are labeled as what they are. But to have propaganda put out pretending that it is an unbiased and independent study of the facts, when it is neither unbiased nor independent, is different.

Americans have the right to lobby, that is, to organize to promote legislation which they believe to be necessary and right. But the government has laws about lobbying. Lobbies which spend money in trying to affect legislation in Congress must register with the federal government. If a group spends money to get laws passed, then the American people must know what group it is, and thus judge the motives back of it. If congressmen are to be pressured to vote a certain way in Congress, then honesty requires that those who bring the pressure specify who brings the pressure, and subject their organization to public examination. If a group of people bring pressure to get Congress to pass a law, and if they profess to be simply interested in the welfare of America, but if secretly they are a subversive, pro-communist organization seeking to overthrow the United States government and American standards, then it would be dishonest for them to keep the matter secret, and a crime according to the law.

Citizens have the right to organize, to elect a president or a senator or a governor and to raise money to use properly for that purpose. But the government usually requires such gifts over a certain amount to be recorded, and often it is specified that not more than a specified amount of money may be spent by a candidate and his organization. In other words, citizens have a right to try to elect the man who will make the best governor or senator and president. But if it is some organization for selfish reasons, who want a president to suit their

Fund to pay for other subscriptions. And all these subscriptions you may have at the rock-bottom price of \$2 a year in the United States, \$2.50 a year in Canada and foreign countries.

You need not send all of them at one time. Perhaps you will send five at one time and five or ten another time. But if we have you on a list of those who have agreed to be partners in sending these subscriptions, you may get these subscriptions at this special rate.

Because we will not have to do any promotion, we can make you this group price. We want 1,000 people to write us that they will take such a quota and be our partners, sending a definite number of subscriptions, 10, 25, 50 or more, in 1958.

May we hear from you who will undertake to send a definite quota of subscriptions?

Address THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois. God bless you!

We Beg Your Prayers for Summer Engagements

During the summer we have a very heavy schedule. There is more than we can do in human strength. The editorial work at THE SWORD OF THE LORD really needs all our time. Then there is the Calvary Baptist Church in Wheaton which requires some time. But we have engagements that nearly fill up July and August. Oh, for the power of God as we preach in Illinois, Georgia, North Carolina, Tennessee, California, New York State. Oh, you that love the Lord, please pray that we may have anointing from Heaven on our preaching, on our radio broadcasts, on the editorial work. We need physical strength, but far more we need the power of God, the fullness of the Spirit, the day by day guidance and enabling which God offers His servants who obey and trust Him. Please pray!

group instead of the welfare of America, all of us have a right to know it. There is something unethical about a group seeking to elect a president for personal reasons and not for the good of the land, or to get Congress to pass laws for some private matter of personal gain and not for the good of the land; so the government requires such propaganda to be labeled, measured, and accounted for.

Seventh-Day Adventists have long been widely accused as a false cult, unethical in practice and deceitful because of a custom of having radio broadcasts, "The Voice of Prophecy," and so-called undenominational Bible conferences and independent revivals when in fact all these were propaganda agencies officially put on by Seventh-Day Adventists to snare the unwary and secure members. Seventh-Day Adventist publishing houses are called "Southern Publishing Association" and similar names, intending to hide the fact that their literature was paid propaganda for the Seventh-Day Adventist cult.

It is not wrong for Seventh-Day Adventists to promote the doctrines in which they may sincerely believe. It is wrong to pretend to be interdenominational; it is wrong to pretend that official propaganda for the Seventh-Day Adventist cult is interdenominational Bible study and promotion of revivals.

Would it not be proper for Christians to be as ethical in promotion and propaganda as the government requires secular organizations to be?

In THE SWORD OF THE LORD and in other Christian magazines we carry advertisements, very carefully screened and guaranteed to be honest. But we carry them as advertisements and mark them as advertisements. Good business ethics require it; some laws require advertisements to be marked as advertisements. To pretend that material is editorial material when it is paid advertising material, propaganda by a particular group for a selfish purpose, would be dishonest, contrary to business ethics, and contrary to some laws.

If Dr. Billy Graham should send out a book which he wrote, or one written by one of his paid workers, and have it marked as published by the Billy Graham Evangelistic Association, openly claiming to be what it is, that would be perfectly legitimate. Promotion is not wrong. Propaganda, with proper Christian motives, is not wrong. But to pass off propaganda as if it were an unbiased and objective Bible study on the problem of mass evangelism when it is not, falls short of the ethical standards required even in the political and business world.

To be speaking for revivals and for Christ and for the good of the whole cause of Christ, is one thing. To be promoting Dr. Billy Graham, paid by Dr. Graham, with propaganda sent out with Dr. Graham funds, is another matter. So the book called *Cooperative Evangelism* must be

judged as paid propaganda, Billy Graham promotion, planned and sent out by the Graham organization.

Do not misunderstand me: I am not against Christian propaganda, promotion honestly done and with good purpose.

And we should have a charitable attitude toward Dr. Ferm. It is true the book misrepresents the facts, tries to smear fundamentalists, tries to pass as unbiased Bible study, which it is not. But "like priests, like people" (Hos. 4:9). If it is all right for Billy Graham to do an evil that good may come, it is all right for Dr. Ferm. If the glamorous, popular Billy Graham hires a man to do a job, that lesser man may be excused if he follows the example of the popular leader.

What about Zondervan Publishing House who published the book? Of course it is always wrong to publish things that are untrue and misleading. But why hold laymen to account when they are led by a famous preacher? One may excuse these men somewhat for leaving doctrinal decisions to famous Christian leaders, and they may be forgiven if they make a fast dollar by going along with the crowd.

But though we should feel charitably toward those who help put out this smear on fundamentalists, this paid propaganda for Dr. Billy Graham, that does not change the fact that the book is misleading, is deliberately slanted to misrepresent the facts in favor of yoking up with unbelievers, and must be read with the reservations which one has for the flowery speeches of a politician running for office, or the smooth words of a salesman who wants your money.

II. The Book Is Misleading, Deliberately Slanted in Its Approach

The book titled *Cooperative Evangelism* has a dishonest approach to the question, "Is Billy Graham Right or Wrong? Are His Policies Supported by Scripture and the Great Evangelists of History?"

Let us be careful to be understood here. In Christian charity let us grant that Dr. Ferm intended to be honest. Let us grant that he may have been so anxious to show Billy Graham in a good light, that he did not check very carefully his facts. Let us in charity look at the matter in the best light, that he thought by this propaganda he would advance the cause of Dr. Graham and so help him to win more souls. And in Christian charity let us suppose that Zondervan Publishing House, too, meant well, and left other people to decide the doctrinal and ethical questions and the facts involved, and published the book with good intentions.

The fact remains that the book is intellectually dishonest. It is misleading. It misstates the facts. It approaches the question of Dr. Billy Graham's yoking up with modernists with a bias and slant, which would prevent people from learning the truth as taught in the Bible about yoking up with modernists, and would prevent people from knowing the kind of evangelism which God has blessed

(Continued on page 5)

Dr. Bob Jones SAYS:



We receive so many wonderful letters from former students. We wish we could pass them on to all of you folks. Note this paragraph from a former student and his wife: "We will always thank God for the special training received at Bob Jones University. Here is where we received our evangelism that we are now putting into practice. Here is where we received backbone to stand in this day of compromise. We continue to pray that our Alma Mater will keep on sending out soldiers of the Cross who will stand true to God no

matter what the cost."

Now you folks who pray for us and who invest some of the Lord's money in the work of Bob Jones University have a real part in the work God is doing through this institution. Please keep praying for us, and please also invest some of God's money in the work we are endeavoring to do. Thank you, and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.

(Advertisement)

Jungle Doctor Looks for Trouble

(Continued from page 1)

minutes while I listened carefully to spot after spot over his broad chest.

As I took the stethoscope from my ears:

"Heh, Bwana, why do you do that? Why say the word *n'gombe*—a cow? Bwana, they would think this is a spell, the people who live in the village of M'bovu."

"Heh," I said, "it is merely a word that echoes through your chest, like a man's voice in a big hollow tree. In my country we say ninety-nine, but here you have no English words, so I chose *n'gombe* as a good word. It reverberates."

But all the time I was speaking to him I had an uncomfortable feeling inside me that something was wrong. His temperature should not be where it was and yet there was nothing to show. For four days this went on, the temperature going up and coming down. His chart looked like the teeth of a cross-cut saw, and then one morning as I made my usual examination I found underneath his knee a hard swelling. In a person with white skin it might have been visible before as a mark on the leg, but it was thoroughly camouflaged with intensely black skin, and I knew that there was a clot in one of the veins in his leg.

"Heh, Simba, there is trouble here. You must lie in bed very quietly. Would that I had much of the medicine, penicillin, to give to you, but we have so little in the hospital. Since we can get good results by keeping the leg very quiet, all should be well."

"Hongo," said Simba, "this is but a small thing, Bwana, a little swelling under the knee."

"Truly, but one small live coal from the fire can easily mean a large grass fire."

Simba nodded.

"We must keep that leg very quiet, for if that clot were to move there would be great danger. Keep it very quiet where it is and there is no danger. *Huh*, is it not like temptation? Keep it quiet; keep it away from your life, there is no danger, but once let it move into you, and, *yah*, then there is sin. I was reading the words of Solomon. Did he not say that he who sows iniquity shall reap calamity?"

"Heh, Bwana, the seed of the trouble under my knee, if it spreads can produce calamity?"

"Heeh; therefore, my friend, keep very quiet. I will paint the leg with strong medicine that smells of stale fish."

Simba wrinkled up his nose.

"I will bandage the leg and put a splint upon it, and all will be well, but you must keep very quiet. Even now I will go and prepare this splint."

As I went through the door I

met Perisi with her baby on her back and on her head a gourd full of water.

"Hongo, Bwana," she said, "what of Simba?"

"Kumbe, he is not as well as I would like him to be, Perisi. In his leg, in one of the veins, is a clot. It is danger. He must be kept very quiet."

She lowered the gourd and put it down in the shade beside the dispensary, and through the open door we could see Simba sitting up in bed.

"If he is quiet for many days, Perisi, there will be no danger, but should he get up suddenly, *yah*, there would be trouble! Therefore I will put his leg in a splint."

"Bwana, I would greet him now," said the African woman.

"Heh, greet him with many words," I laughed as I went off to get the plaster to make the splint.

Crouched in the shadow of a pomegranate tree was an African with red ochre in his hair, watching an old man make string from baobab bark fibre. Somehow he looked a stranger to me and I wondered vaguely if he were another one of M'bovu's people. I



collected the plaster of Paris and some old sheets of newspapers to prevent my making a mess on the floor. I walked back towards the ward and almost cannoned into Daudi.

"Bwana," he gasped, "quickly, quickly, there is great trouble! One of M'bovu's men put medicine in Perisi's water gourd." The dispenser panted and continued with his story as we went at a run towards the ward. "Simba saw him, Bwana, and had great rage because this is a thing of great evil in our tribe. He jumped out of bed, but M'bovu's man ran with the speed of *mpala*—the buck. Simba had just got through the door, Bwana, when suddenly, shrilly, came the danger signal."

We swung round a corner to find Simba lying on his back on the ground, a crowd of people round him, Perisi bending down, holding his head up from the ground. There was a deadly tenseness about the scene. Directing matters swiftly, I had him put back to bed, his leg being held most carefully. An injection was given. Simba's skin was a weird grey-green shade.

I bent down as his lips moved.

Peace By Jesus Christ

(Continued from page 1)

Him spurned and rejected by those whom He loved so dearly, and in chapter fifty-seven, we hear the grave pronouncement, "there is no peace, saith my God, to the wicked."

How solemn all this is! No peace for the man who puts aught else in place of the Lord Jehovah in his heart and life! No peace for the self-willed rejecter of God's blessed Son! In the New Testament, where we have the entire world brought in guilty before God, the solemn declaration concerning all who turn away from the Word of the Lord is this: "The way of peace have they not known."

A False Peace

There is also a false peace by which many are deceived. They mistake their ease of mind for peace of heart. Deluded by a false peace, and daubing their consciences with the untempered mortar of their own vain imaginings, they cry: "Peace, peace, when there is no peace." These are they who drift down the river of time, unaware of the awful precipice over which it will sweep them at last into the great sea of eternity, where they will be forever without peace and without hope. Of all such it is written: "When they shall say, Peace and safety; then sudden destruction cometh upon them. . . and they shall not escape" (1 Thess. 5:3).

If you try to awaken such from their deadly sleep and their false security, they are likely to turn on you with indignation. They do not want to be disturbed. Like the slothful man in the book of Proverbs, they cry: "Yet a little more slumber, a little more sleep, a little more folding of the hands in sleep." Alas, alas! If not awakened soon they will find out too late the folly of their assumed self-confidence.

One day, when walking along

"Bwana, I am going."

Perisi looked across at me with agony in her eyes, and Simba said in something below a whisper—I just caught the words:

"I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

Perisi was praying wordlessly. At that moment the C. M. S. Sister came into the room. I looked up at her. She had sized up the situation and looked at me questioning.

"Look after Perisi, Sister, please. Simba has had a pulmonary embolus."

Every appropriate drug we had available came into play in that battle for life.

Four hours later, in the intense heat of the African early afternoon, the only noise being crows cawing as they flew crookedly from the baobab trees outside the hospital, I sat beside Simba's bed, my finger on his pulse. Simba's eyes flickered open.

"Bwana, the pain, the pain."

On the hot, still air surged the sound of African singing; the tribal initiation was in full swing at M'bovu's village.

Simba listened: "Bwana," he said, "they put medicine, evil stuff into Perisi's gourd and I had anger."

Again he set his teeth and I heard the words, "Yoh, the pain! The stabbing with an arrow is a small thing to this pain."

I reached for the syringe that was beside me and again injected. The crows were silent but clearly came the rhythm of the drums in the distance.

Outside the ward I heard a soft footfall. Tiptoeing outside, I found Perisi. There were deep lines of anxiety around her eyes as she looked at me, wordlessly asking the question.

"Perisi, it is very bad. Simba still stands at the very gates of death."

To be continued

(Reprinted by permission of the author from the book, JUNGLE DOCTOR LOOKS FOR TROUBLE, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling.)

Broadway in Oakland, California, I saw ahead of me a man whom I knew was blind, making his way through the crowds with remarkable dexterity. He did not even have a stick, or a dog, to guide him. He had been over the same route so often that he felt sure he needed no help. Suddenly, I saw a cellarway opened just in front of him. In another moment he would have stepped down into the yawning mouth of a store basement. I sprang forward, caught him by the shoulder, and told him of his danger. Do you think he was angry with me for disturbing his false peace? Not at all! He thanked me profusely. But how different it often is with the unsaved man and woman. They go on heedless of their danger, and often resent the warnings of God's servants, until the Spirit of God awakens them to a realization of their true condition, and leads them to accept peace through the Lord Jesus Christ.

Two Aspects of Peace

In the fourteenth chapter of John, we learn that our blessed Lord, before He left this earth, said to His disciples: "Peace I leave with you, my peace I give unto you." Here we have two very distinct aspects of peace. One is that which He left as a settled thing when He went back to the Father's right hand, and is the result of His sacrificial work upon the cross, while the other is that which He imparts from day to day to those believers who live in fellowship with Him.

Sometimes people use expressions that will not always bear the test of Scripture. Let me give an instance of this: A number of years ago an earnest young Christian and I went to a mission in San Francisco. At the close of the meeting, a kind, motherly woman came to me, and asked: "Are you a Christian, sir?"

I replied immediately, "Yes, I am."

"Thank God," she said, and then turning to my friend, she asked, "And have you made your 'peace with God,' sir?"

Rather to my astonishment, he answered, "No, madam, I have not."

I knew he was a Christian, and I wondered at his replying in that way.

She said to him rather severely, "Well, if you don't make your 'peace with God,' you will be lost forever."

With a bright, happy smile on his face, he replied, "Madam, I can never make my 'peace with God,' and I never expect to try; but I am thankful that the Lord Jesus Christ has settled that for me, and through what He did for me I shall be in Heaven for all eternity." He then put the question to her, "Have you never read that remarkable passage: 'Having made peace by the blood of his cross'?"

As he went on to explain it to her, the truth gripped my own soul. I saw then, and have realized it ever since, that sinners are saved through the "peace" which He made at the cross. And so we read in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This peace is not of our making, and is not of our keeping either. We enjoy the peace He made as we accept by faith the testimony of His Word.

His Peace Is Given

But we also read, "My peace give I unto you." What does the Lord Jesus mean by this? It is another aspect of peace altogether. It is that quiet rest of soul which was ever His in the midst of the most trying circumstances. He shares His peace with us. It is of this we read in Philippians 4:6, 7: "Be careful for nothing (or, 'In nothing be anxious,' R.V.); but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "The peace of God," you see, is very different from "peace with God." The latter has

to do with the sin question, the former with the trials of the way. It is the believer's privilege to bring everything that troubles and distresses his soul to God in prayer; to lay down every burden at the feet of the blessed Lord, and to exchange them all for this wonderful "peace" which is the portion of all who live in communion with Him.

"Oh, the peace my Saviour gives,
Peace I never knew before;
And the way has brighter grown,
Since I learned to trust Him more."

— The End —

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Hath He marks to lead me to Him,
If He be my guide?
"In His feet and hands are wound-prints,
And His side."

Is there diadem, as monarch,
That His brow adorns?
"Yes, a crown in very surety,
But of thorns."

If I find Him, if I follow,
What His guerdon here?
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him;
What hath He at last?
"Sorrow vanquished, labor ended,
Jordan past."

If I ask Him to receive me,
Will He say me nay?
"Not till earth and not till Heaven
Pass away."

—translated by J. M. Neale, 1862

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"Cooperative Evangelism"

(Continued from page 3)

the most in the past by great evangelists.

Granting that the author and publisher had good motives, and granting that Dr. Billy Graham may have thought that this was a good way to spend the money which people gave for revival and for broadcasting the Gospel, the book is still wrong, misleading, dishonest in its approach, and largely contrary to actual facts. As paid propaganda often is, it is a one-sided picture which does not tell the whole story and misrepresents the part it does tell.

Again let me insist that I do not charge Dr. Ferm with intentional sin in this matter. I do not know his heart, and I am glad to leave that for God to judge. I am reviewing the book, and I am not reviewing Dr. Ferm.

Any honest person who will study the facts we mention with an open mind will surely see the facts we present.

1. The Book Pretends That Fundamentalists Oppose Dr. Billy Graham Because He has Cooperative Revivals, Sponsored by Christians of Various Denominations

Note the title of the book—*Cooperative Evangelism*. Note the subtitles—"Is Billy Graham Right or Wrong? Are His Policies Supported by Scripture and the Great Evangelists of History?" One is expected by that title and subtitle to understand that the policy principally questioned concerning Dr. Billy Graham is cooperative evangelism.

Lest anyone think that was a slip, not intended, or lest one think it does not represent the carefully prepared teaching of the book, notice the statements in the Foreword. Dr. Stephen W. Paine, President of Houghton College, where Dr. Ferm is Dean of Students, says, "Occasionally, however, there emerges a man of God to whom the Lord will open the door for mass evangelism on a city-wide level and with the cooperation of all sorts of churches who, despite differences in doctrine, are hungry to see God come in saving power." What is under question here? Dr. Paine says it is "mass evangelism on a city-wide level." And what kind of cooperation is in question here according to Dr. Paine in the Foreword? It is "the cooperation of all sorts of churches who, despite differences in doctrine, are hungry to see God come in saving power."

If one were to believe this introduction, then the question under discussion is whether or not it is right to have interdenominational revivals, where Calvinists and Arminians may unite, where Holiness people such as Dr. Ferm and Dr. Paine may cooperate with Baptists, Methodists, Presbyterians and others who differ in doctrine, but all agreeing that they "are hungry to see God come in saving power." The inference is that whatever differences in doctrine, the churches invited to cooperate with Billy Graham's campaign are all agreed on the plan of salvation and the doctrines of grace, and that their aim in getting souls saved is the same.

Of course that is not true. The churches that go into the Billy Graham campaigns are not agreed on what they want about seeing "God come in saving power." All of them want members. Bible-believing churches want the members saved. Modernist churches want them to believe in the Fatherhood of God, universal salvation, the goodness of man, and socialistic programs of human betterment. They do not believe in salvation by the blood of Christ. But they want the prestige and the members which come to them through the Billy Graham campaigns.

Again in the Foreword Dr. Paine states what he wants us to believe is the theme of the book in these words:

"Dr. Ferm is not setting forth a basis for denominational communion and fellowship, nor for cooperation of equal and sovereign denominations upon an interdenominational basis. He simply points out how God

has sometimes been pleased to bring a wide variety of churches and of men into a cooperative sponsorship of uncompromising proclamation of His Gospel, resulting in the salvation of many precious souls."

Now note that there is not here a hint of the real problem, that Dr. Graham insists on having modernists cooperating officially, insists on having modernists on his committees, insists on sending converts to modernistic churches which do not believe and teach the Bible, do not believe in the historic Christian faith, do not accept the blood atonement, churches and pastors which are definitely unchristian, denying the historic Christian faith. I say, that is the kind of sponsorship Dr. Billy Graham has and openly admits and insists that he will continue. But that is not what Dr. Ferm gives as the issue. The book is deceptive, misleading, and dishonest in pretending that cooperation of churches that are definitely Christian but of varying doctrinal differences is the issue. That simply is not true. We fundamentalists believe in Christian cooperation.

In the Foreword, Dr. Paine tends to mislead the reader. He pretends that those who oppose Dr.

own denominations.

"This circumstance of their accepting financial support from persons who have not 'separated' from liberal affiliations opens these faith missions to keen censure and active opposition from separatists who are apparently more concerned to enforce their straight-line theory of separation than they are about the souls who are being reached through these missions."

Dr. Paine is saying that those who oppose Billy Graham's yoking up with modernists also oppose receiving any money for missions from "Bible-believing Christians who are still members of the liberally-inclined larger denominations." In other words, he says that those who oppose Dr. Graham's yoking up with modernists oppose a good Bible-believing Christian who is a member of a church associated with the American Baptist Convention, for example, giving money to the China Inland Mission or the Sudan Interior Mission.

In the first place, that is not true. There may be some people who would not want Christians to give money to a faith mission. I do not know of any except the strict denominationalists who want the mission money to come through their own channels. But to indicate that that is the problem in connection with Billy Graham is

Actually the fundamentalist rejects Billy Graham's running with infidels who deny the essentials of Christian theology. That is not the same.

Again on pages 20 and 21 Dr. Ferm likens Billy Graham to Paul and says that Paul too "was criticized and attacked by Jew, Gentile and Christian. The obvious reason is that the evangelist is an invader of enemy territory. He cannot remain within the confines and fellowship of the local church, but must storm the gates of hell. Separation is scriptural, but an unreasonable and unscriptural application of separation places a restriction upon evangelism." Here Dr. Ferm says that critics of Dr. Graham are against him because "he cannot remain within the confines and fellowship of the local church." The pretense is that the whole issue about Billy Graham is his uniting with Christians of different churches to win souls. That is an inexcusable misstatement of the facts.

Again on page 21 Dr. Ferm mentions adversaries and says, "Not the least of these is the narrow separatist who would rather have no evangelism than to associate and cooperate with those whose theological views are somewhat different from his."

That simply is not true. Dr. W. B. Riley was a separatist who left the Northern Baptist Convention, and was one of the founders and was president of the World's Fundamentals Association. Yet he was founder of an interdenominational Bible school and seminary, held many united campaigns with people of "theological views . . . somewhat different from his."

THE SWORD OF THE LORD is an interdenominational Christian magazine, publishing sermons from orthodox Christian men of many denominations and varying theological differences on minor points. Even the American Council of Churches includes some Methodists, Baptists, Presbyterians and Independents. Dr. Bob Jones has had united campaigns for nearly sixty years with people of various denominational beliefs, city-wide campaigns. He has been for most of his ministry a member of the Methodist church, was once offered a Methodist bishopric, yet he has worked with Baptists, Presbyterians, Christian and Missionary Alliance people, Nazarenes, and all orthodox groups of Christians. Bob Jones University has an interdenominational appeal, an interdenominational faculty and student body.

Name any group of fundamentalists which has criticized Dr. Graham's yoke with modernism, and never in a single case which I have known was it criticism because he was outside "the confines and fellowship of the local church."

On page 42 Dr. Ferm says that Paul's example proves that Billy Graham is right in that Paul was willing to work with those who believed in circumcision, though Paul said that circumcision was unnecessary! So Dr. Ferm is declaring that one of the issues involved is whether or not it is proper to hold revival campaigns with Christians of varying doctrinal differences. That simply is not true. The question is whether to associate Christians and non-Christians as sponsors, Bible-believers and infidels as promoters and controllers of revival campaigns, and whether to turn the converts over to Christians and infidels alike. Dr. Ferm has not approached the matter honestly.

The simple truth is that in the book, *How To Have Revival*, with messages by Bob Jones, Sr., Dr. Hyman Appelmann, Dr. Jesse Hendley, Dr. Robert Wells, Dr. Joe Henry Hankins, and this editor, I clearly taught and all the evangelists named agreed, the wisdom of cooperation of Bible-believing Christians of every denomination.

In the city-wide campaign in Chicago, where Dr. Bob Jones, Sr. and Dr. Paul Rood each preached for one week and I preached fifteen days, there were some two hundred churches and Christian organizations, all of them Bible-believing Christians, agreeing on the Gospel and the person and work of Christ, the inspiration and authority of the Scriptures, but representing many, many denominations, and with varying

shades of doctrine. In my campaign in Buffalo, New York, more than ninety churches and Christian organizations were involved, of many denominations. In Cleveland, Ohio, there were a similar number.

2. The Book "Cooperative Evangelism" Also Pretends That a Principal Issue Is Whether It Is Right for Dr. Billy Graham to Preach to Unsaved People, Modernists and Unbelievers

Vigorous fundamentalists find it impossible to go along with Billy Graham's campaigns. Why? Dr. Ferm says that one of the policies under discussion, on which Dr. Graham is criticized, is that Dr. Graham wants to preach to the unsaved, unbelievers, modernists.

On page 35 Dr. Graham is likened to Jesus Christ. He says, "Therefore the missionary or evangelist takes no risk in practicing a cooperative policy. On the contrary, he is more closely conforming to the scriptural pattern by going to those who have the greater spiritual need, as long as he declares to them the whole counsel of God." Note Dr. Ferm makes the issue ". . . going to

(Continued on page 6)

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*Come, Holy Spirit, heavenly Dove,
With all Thy quick'ning powers;
Kindle a flame of sacred love
In these cold hearts of ours.*

*Look, how we grovel here below,
Fond of these trifling toys:
Our souls can neither fly nor go
To reach eternal joys.*

*In vain we tune our formal songs,
In vain we strive to rise:
Hosannas languish on our tongues,
—And our devotion dies.*

*Dear Lord, and shall we ever live
At this poor, dying rate?
Our love so faint, so cold, to Thee,
And Thine to us so great?*

*Come, Holy Spirit, heavenly Dove,
With all Thy quick'ning powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.*

—Isaac Watts, 1707

Billy Graham's yoking up with modernists and boosting these infidels and enemies of Christ are opposed to cooperation with Christians in various denominations. Let me give three paragraphs so the reader may see exactly what Dr. Paine says—and see that I have not misstated or misunderstood his position:

"Nowhere does the 'doctrine of separation,' thus involved, meet a more severe test than in its application to evangelism and missions. For in these areas the Church, recognizing the awful imperative of her Lord's command to go into all the world and preach the Gospel to every creature, tends to utilize every ethical avenue—'by all means' to save some.

"The interdenominational faith missionary societies, for example, arose largely as a result of declining missionary zeal within the larger denominational societies. These undenominational missions are as a rule very orthodox and very aggressive. They send out about a fifth of the missionaries in the world. But they get a good share of their financial support from the Bible-believing Christians who are still members of the liberally-inclined larger denominations but who do not want their money to go into the missionary programs of their

dishonesty which is inexcusable. Of course Bible-believing Christians would want the faith missions not to sell out to modernists in the denominations. But I never heard of any fundamentalists opposing the giving by "Bible-believing Christians," such as Dr. Paine clearly specifies, to sound faith missions. Nor, if Dr. Graham were in revival campaigns sponsored by the friends of the Bible and orthodox Christians, would any fundamentalist object to Bible-believing Christians from major denominations sending money to Billy Graham. That simply is not the issue. To say so is deceitful and misleading, and seeks to draw attention away from the real issue which is this: Is it right for Christians to yoke up with unbelievers, to love them that hate the Lord?

Now note some quotations from Dr. Ferm himself in the body of the book. On page 13 Dr. Ferm says, "Although Billy Graham has consistently proclaimed a Bible-centered message, he has found himself assailed by the liberal who rejects his redemptive theology, and by the fundamentalist who rejects his willing association with men of divergent theological beliefs . . ." What is the problem? Dr. Ferm says that the criticism of Billy Graham by fundamentalists has been because of "his willing association with men of divergent theological beliefs."

"Cooperative Evangelism"

(Continued from page 5)

those who have the greater spiritual need." Then on the same page 35, about Jesus he said, "On no occasion did he inquire concerning the theology or even the conduct of those to whom he went to minister."

Dr. Ferm says that the problem with Dr. Graham and the matter of criticism is "... the theology or even the conduct of those to whom he went to minister," and that Dr. Graham does right "by going to those who have the greater spiritual need."

Why does not Dr. Ferm say plainly what he and all the Billy Graham party know, that is, the real question is not, "Is Billy Graham right or wrong?" in going to preach to lost people and to unbelievers or modernists? The question is whether he counts these unbelievers as Christians, has them on the platform to lead in prayer, has them in controlling positions to run the campaign as a committee, and turns the converts over to these unbelievers?

This is a dishonest approach to the problem involved.

Again on page 37 Dr. Ferm says, "Had Jesus acted upon the general principle of separation as interpreted by the present-day separatist, he would not have visited the Temple, not even to cleanse it."

That simply is not true. I do not know a single responsible fundamentalist, not a man who has written on the subject or objected to Dr. Graham's policy, who says that it would be wrong for Jesus to preach in the temple, or for Billy Graham to preach to unconverted people. The question is not to whom you will preach. The question is, Who are your partners, who are your controlling committee, who gets the converts? And when the answer is that infidels are to be called brothers, that infidels are to control the revival by being on the committee, and that infidels are to get the converts, then that is an entirely different matter.

On page 37 again Dr. Ferm says, "When finally he was invited to participate in the service of the Nazareth synagogue, he accepted the invitation and read and commented upon the Scripture. Present-day separatists would most certainly have pointed an accusing finger at him for what they might consider compromise."

But why not turn to Luke 4:16 and see if Jesus was invited to represent modernists and speak for them in the synagogue? "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

Dr. Ferm is accustomed to a denominational church, controlled by certain leaders and representing a certain doctrinal position, and he forgets that the synagogues were a national institution of the whole Jewish people. The Bible does not even hint that Jesus was invited to the synagogue. He went to the synagogue "as his custom was." He stood up to read as was His privilege as a citizen. And instead of going along and commending unbelievers and modernists and letting them control His ministry, or asking people to follow them, He preached so plainly that that very hour they tried to kill Him (Luke 4:28-30)! I do not believe that any honest man can see, in that, Jesus going to be sponsored by infidels, calling them brothers, turning converts over to them, and leaving these infidels pleased with the speaker, as Dr. Graham's modernists are pleased with him.

No, the issue is not to whom an evangelist shall speak. He is to speak to every lost sinner he can. He is to speak to infidels, drunkards, harlots, convicts, Catholics, Jews, and all. But he is not to go under their control, and he is not to sponsor them nor boost them nor allow them to sponsor and control his meetings and get recognition as Christians when they are not.

On page 38 Dr. Ferm holds up Jesus as the example of Billy Graham. "He had come to call not the righteous but sinners to repentance, and it was imperative

that he contact the sinners." Again on page 39 Dr. Ferm says, "There appears to be no way that the cooperative policy of Billy Graham can be shown to be inconsistent with that established by the conduct of Christ. Against the risk of being misunderstood by the legalists, Christ engaged in contact and conversation with the religious rejects."

The inference is that unless you let modernists run a campaign you cannot get to preach to sinners. However, in our city-wide campaign in Chicago, with Dr. Paul Rood, Dr. Bob Jones and I as preachers, there were, I am told, some 2,700 public professions of faith. And of these, over 900 had no church preference! They had simply no contact with Bible-believing churches which sponsored the campaign, yet they were reached in the great Chicago Arena.

In my campaign in Buffalo in Kleinhans Music Hall, sponsored by some ninety churches and Christian organizations, there were 997 public professions of faith, and of these about one-third, more than 300, had no church preference whatever. To say you cannot reach lost people unless you get them into a modernistic church and then have modernistic preachers sponsor a preacher, is simply not true to the facts and is a dishonest representation of the Billy Graham position.

Dr. Graham went to New York City under the sponsorship of modernists because he wanted their prestige and their financial support. He was invited to New York under the sponsorship of fundamental churches but refused their invitation. He would not have gotten \$480,000 (nearly a half million dollars) which he carried out of New York for his various enterprises, we suppose, had he not had some unbelieving millionaires on his committee, and the prestige of the modernists. But he might have had far more people saved. Billy Sunday had more saved in a shorter period in New York, when sponsored only by fundamentalists. The question is not to whom we should preach the Gospel. All of us agree that we ought to preach to all the lost people. But one does not have to have a saloonkeeper on the committee to preach to drunkards. One does not have to have a Jewish rabbi on a committee to preach to Jews. Dr. Graham did not need to have the Unity false cult of Oakland cooperating in San Francisco campaign, as he does have, to preach the Gospel to those misled by this Christ-rejecting cult. One does not have to have modernists on a committee to control a campaign in order to get unbelievers to hear the Gospel. Every great evangelist down through the years has proved that. It is a false premise, put in to mislead the unwary and to confuse the issues.

The real issue is whether Christians ought to yoke up with unbelievers, or whether we ought to take to our houses or platforms or churches wicked Christ-rejecters who spit on the blood of Christ and deny the integrity and authority of the Bible. The question is whether or not we should count these wicked unbelievers and Christ-rejecters as Christians and turn the converts over to them. That the Bible clearly forbids. And that is one of the issues involved here.

III. The Book, "Cooperative Evangelism," Misinterprets Christ and the Apostles

Dr. Ferm's book does not spend much space on the chapter, "Cooperative Evangelism and the New Testament." These fifteen pages, however, are enough to make the claims Dr. Ferm makes, without going into any careful and detailed study of the plain commands of the Bible against Christians yoking up with unbelievers.

In the first place, this chapter is misleading because it is entitled, "Cooperative Evangelism and the New Testament." Yet the general object of the chapter, as of the book, is to answer the ques-

tion, "Is Billy Graham right or wrong? Are his policies supported by Scripture and the great evangelists of history?" And the real issue everywhere, as Dr. Graham himself knows, and as all those who have been grieved by his compromise have publicly stated, is not cooperation with other Christians, but selling out to modernists and yoking up with modernists and unbelievers as the Scripture plainly forbids.

In this chapter, as in the rest of the book, Dr. Ferm misrepresents the issue and misrepresents the fundamentalists. He says, for example (page 34), "Some have understood the Scriptures to call for a withdrawal from all unbelievers under almost all circumstances." But that is not the problem with Billy Graham. All evangelists, all soul winners, are in favor of seeking out sinners and winning them to Christ. All the soul winners that I know, and all who have taken any part in the discussion about Dr. Graham's compromise, believe in going even after the bums, harlots, drunkards and skid-row derelicts, in rescue missions, in personal work, by the churches, and in cooperative evangelistic effort. That has never been the issue, and I can hardly believe that Dr. Ferm is sincere in stating so. If so, then he has not thought of the matter enough to be an intelligent witness on the question.

Again in this chapter Dr. Ferm says, "Scriptural separation is positive and not negative. It is separation to something rather than mere separation from something." No, Dr. Ferm, scriptural separation is BOTH separation to something and separation from something. No honest Christian can read II Corinthians 6:14-18, Ephesians 5:11, and II John, verses 7-11, without seeing that God has plainly commanded a Christian to come out and be separate from certain kinds of yoke which He calls unequal. We are plainly commanded not to have part, fellowship, communion, and agreement with unbelievers, infidels, the unfruitful works of darkness, those who do not abide in the doctrine of Christ. It is no honest effort to find the Bible truth about "cooperative evangelism" which does not face the plain prohibitions of God's Word.

But consider Dr. Ferm's treatment of Christ and the apostles.

1. Dr. Ferm Teaches That Christ Yoked Up With Unbelievers Just As Does Billy Graham

Using the term "cooperation" in the same meaning as he uses it throughout the book, that is, as a yoke with unbelievers such as Dr. Graham has, Dr. Ferm says, "Jesus himself affords us the best example of cooperation" (page 36). He says that is true because Jesus was carried to the temple for circumcision. He was presented with sacrifices made according to the law, because "at the age of twelve he accompanied his parents to the Temple," etc. Dr. Ferm says, "The only influential theological parties then were the Pharisees and Sadducees" (page 36). Therefore, he says, for Jesus to appear at the temple was the same as yoking up with the Pharisees and Sadducees such as Billy Graham does with the modernists.

How farfetched can a man go and keep a straight face!

But do not think I am stretching the matter, for at the top of page 37 Dr. Ferm continues, "Had Jesus acted upon the general principle of separation as interpreted by the present-day separatist, he would not have visited the Temple, not even to cleanse it."

But where in the Bible do we learn that the Pharisees and Sadducees invited Jesus to come to the temple and speak under their sponsorship? Where do we find anything in the Bible about them guaranteeing His expenses, promoting His campaigns, sitting on platforms beside Him, to lead in prayer, and Jesus, by agreement, turning His converts over to the unconverted Pharisees and Sadducees?

Nothing could be more obvious than that Jesus did not regard the temple as the property of the Pharisees (unconverted legalists), or the Sadducees (religious modernists, unbelievers in the miraculous). Pharisees and Sadducees

were in the temple but they did not own it, did not control it. All the sacrifices and ceremonies of the temple were already prescribed by the Lord God. Jesus Himself owned that temple. He was not invited there by the Pharisees. He was not invited by the Sadducees. He was not under obligation to them. They had no control over Him. It was, He said, "My Father's house."

Billy Graham boasts that no man controls his message. But consider how different is the Spirit of the Lord Jesus preaching in the temple and Dr. Graham preaching on a platform with modernists. Billy Graham in New York has already visited Union Theological Seminary and, without a hint of rebuke, accepted these unconverted enemies of Christ as his brothers and counted them as good Christians. He took particular pains not to offend them. He openly referred to the modernists, Dr. Bonnell and Chuck Templeton, as intimate friends. In effect, he gave guarantee he would not offend modernists if they would come along with him. He meant it so, evidently, and they understood it so. Hence thereafter he could have on his platform the most notorious modernist who would have perfect assurance he would not be embarrassed, that there would be no reference to his modernism. He could have on his platform and on his committee Henry P. Luce, who received the greatest advertising revenue of any publisher in America, we suppose, for liquor ads in *Life*, *Time*, and *Fortune* magazines, and this man would have the assurance he would not be embarrassed nor his sin referred to in any way. Dr. Norman Vincent Peale, with dances in his church building and preaching psychology instead of the blood of Christ, could know that he would be commended publicly by Billy Graham and that he would receive the greatest number of converts of any church. The Protestant Council could know ahead of time that though they were openly against New Testament Christianity, a verbally inspired Bible, the blood atonement, the virgin birth of Jesus, etc., yet they would be strengthened and would come out of the Billy Graham crusade with hundreds more churches cooperating with them and with the National Council of Churches than when the crusade started. Dr. Billy Graham, in very carefully calculated ways, let it be known that he would make no attack on modernists, on infidels, on pretenders, and religious perverts.

How different with Jesus in the temple! He made a whip and drove the money changers from the temple and accused the leaders, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Jesus could preach with holy scorn and boldness, "Woe unto you, scribes and Pharisees, hypocrites," as He did again and again—eight times recorded in the twenty-third chapter of Matthew and with similar attacks on their unbelief and formalism everywhere He preached!

To say that Jesus in any wise yoked up with the Pharisees or

Sadducees, or endorsed them, or sought their sponsorship, as Dr. Billy Graham seeks the sponsorship of modernists, is simply not true, and every honest reader of the New Testament knows it is not true.

We have already referred to the visit of Jesus to the synagogue in Nazareth which Dr. Ferm hails as another occasion when Jesus yoked up with the Pharisees and Sadducees. It simply is not so. The synagogue did not belong to these people. Jesus did not come at their invitation. He owed no allegiance to them. He deliberately attacked their wickedness when He spoke. They set out to kill Him the same hour. Read the story in Luke, chapter 4, and see!

2. Dr. Ferm Says When Jesus Sent the Twelve and the Seventy Through the Land, That They Yoked Up With Unbelievers in the Same Sense That Billy Graham Does Today

Dr. Ferm quotes the words of Jesus in Luke 10:8, when He sent His disciples out on a tour through the cities of Israel. Jesus said, "And into whatsoever city ye enter, and they receive you, eat such things as are set before you." And Dr. Ferm says, "To any but disciples of the Lord this would appear as license." I believe it would not appear as license to any sensible person in the world. There is not even a hint that they were to side in with the enemies of Christ in anything, nor to be sponsored by the enemies of Christ and the Bible. That is read into the account. But unless one first has the idea in his own imagination or has an unscriptural example to defend, as Dr. Ferm has, he would not find it in the Scriptures.

There is not a hint that there was an organized committee in any village or town where disciples went to preach. There is not a hint that they received any financial guarantees, had any committee, yoked up with Pharisees, Sadducees or any other group in any organization whatever. Read the description of the tour and the instructions Jesus gave in Luke 10:1-12 and Luke 9:1-6 and

(Continued on page 7)

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"Cooperative Evangelism"

(Continued from page 6)

you will see there was nothing like an organization, a committee, a guarantee of support or a yoke or agreement of any kind that would sponsor the twelve apostles or the seventy in any city or town to which they went. It is a slander on Christ and on the disciples to say so when the Bible says nothing of the kind.

3. Dr. Ferm Wrongly Claims That Billy Graham Followed the Examples of the Apostles in Yoking Up With Unbelievers

On page 40 of the book, *Cooperative Evangelism*, Dr. Ferm says, "When the policy of Mr. Graham is compared with that of the apostles of our Lord, it will once more be found to be consistent." And how, Dr. Ferm, did the apostles yoke up with unbelievers? Dr. Ferm says, "Jesus had not prejudiced them in any way against the Temple, for the record reveals that they continued regular attendance upon its services after the passion and resurrection of the Saviour was accomplished (Acts 2:46; 3:1ff; 5:12)."

From this statement of Dr. Ferm one would suppose that there was an auditorium at the temple and preaching services conducted by Pharisees and Sadducees, and that these official services at the temple were attended as people today attend church. But there was no auditorium, no church services. The simple fact is that crowds gathered informally on the porches and plazas of the temple area, and it was a common meeting place like a courthouse square in a country town. There people sold doves and lambs and bullocks. There people argued, met friends, and debated. There the apostles went, and the other Christians, to preach to crowds, to talk to individuals. There simply were no regular services, in the sense of church services, at the temple. We suggest that you read the Scriptures that Dr. Ferm referred to and see if, in a single case of the three mentioned, the apostles or other Christians were attending services conducted by Pharisees and scribes or any official services of the temple itself. That simply is not true.

Dr. Ferm mentions Acts 2:46 where the apostles and other Christians "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." But he did not go on to say that as they met the people there and won souls, according to the next verse, "And the Lord added to the church daily such as should be saved." The New Testament apostles had no official connection or sponsorship by Pharisees and Sadducees.

In the third chapter which Dr. Ferm mentions, Peter and John went to the temple, healed the lame man, stopped and preached a sermon, and got arrested and beaten for being in open disobedience to the plain orders of the Pharisees and scribes! To indicate that they were cooperating with unbelievers and deferring to these unbelievers, or in any wise being yoked up with them, is simply to say what every Bible student knows was not true. And when Dr. Graham teaches his paid propagandists to say that his yoking up with modernists and getting their support and letting them control his campaigns, then turning the converts over to them to add members to modernist churches, is the same practice the apostles had, he is making disobedience to God even worse by twisting Scriptures to try to support his disobedience.

4. Dr. Ferm Insists That Because Paul Preached in Synagogues and on Mars Hill and Otherwise Preached to Lost People, That He Had Exactly the Same Policy of Yoking Up With Unbelievers That Dr. Graham Has

On page 41 Dr. Ferm says, "Yet no clearer example of an inclusive disposition can be found in the history of the Church than that

of Paul." And by "inclusive" Dr. Ferm means inclusive as Billy Graham's campaigns include official sponsorship and control by modernists, enemies of Christ as well as Christians.

Dr. Ferm calls attention to the fact recorded a number of times in the book of Acts that Paul preached in various synagogues. And then on page 42 he says, "In addition to his ministry in the synagogue, he worked cleverly to secure a hearing at the Areopagus on Mars Hill (Acts 17:17). A policy of extreme separation would have ruled out both places as unsuitable for the presentation of the Gospel. Even if the

know. The Bible does not say. But whether Paul was right or wrong in that matter does not affect the matter of yoking up with unbelievers which the Bible clearly forbids.

Dr. Ferm calls attention to the fact that Paul in Acts 21:19-26 took part in a ceremonial matter in the temple to please the Jews. Did Paul do right? I do not know, though I doubt it. The Holy Spirit had plainly warned Paul not to go to Jerusalem at this time (Acts 21:4, 10, 11). At any rate, it got Paul arrested and sent away from Jerusalem. He who had failed to heed when God had said, "Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me," and, "Depart: for I will send thee far hence unto the Gentiles" (Acts

Giving Our Hearts

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion; I have given My heart; now give your hearts."—A. J. Gordon.

synagogue maintained a scriptural ministry, this was not true of the Areopagus."

Note again the avoidance of the clear-cut issue. Dr. Ferm wants to leave the impression that Dr. Graham is criticized by fundamentalists for certain "places as unsuitable for the presentation of the Gospel." That is not true. Every fundamentalist I know is glad for the Gospel to be preached in Madison Square Garden, New York, or in the Cow Palace in San Francisco, or in theaters, or football stadiums, or in the open fields, as well as churches, or street corners, so long as the method is not in disobedience to the plain commands of the Scriptures. And the Bible does clearly forbid Christians' yoking up with unbelievers in getting out the Gospel. It was not wrong for Paul to preach in synagogues. It was not wrong for Paul to preach at Mars Hill in Athens. And the teaching here, first expressed by Dr. Graham himself and now quoted by his paid propagandist, is that Paul was thus sponsored by Pharisees and scribes and sponsored by the Stoics and heathen religionists on Mars Hill.

The plain, simple truth is that Paul was not invited to the synagogues but he went of his own choice. He did not need to be invited. The synagogues did not belong to Pharisees and scribes. They were a national institution belonging to all Jews. Paul had the same right to preach in the synagogue that I had to preach on the courthouse steps in Dallas, or that Dr. George W. Truett had to speak on the Capitol steps at Washington. We were both citizens and were on our own property. Paul was not sponsored by any committee. He did not obligate himself to turn back converts to follow the Sadducees and scribes; he did not tie his hands so he could not rebuke their sins. There was no sponsorship, no committee, no organization, no official invitation to come as their spokesman.

As I, in a street meeting, have had men ask questions about the Gospel or hecklers who resisted the Gospel, so Paul had questions and heckling at Mars Hill as he preached to them the Gospel. To suggest that there was an official sponsorship and that Paul bound himself in any wise to a committee of unsaved people or enemies of Christ, either in any of the synagogues or at Mars Hill, is to say what the Bible does not say and which nobody in the world can prove.

Any cause which needs such subterfuge to support it is a poor cause. If Dr. Graham cannot find a better excuse for selling out to modernists and putting his campaigns in the control of modernists than the example of the Apostle Paul, he simply has no scriptural excuse.

Dr. Ferm also makes much of the fact that Paul had Timothy circumcised in Acts 16:3. So what? Did Paul do right to have Timothy circumcised? I do not

22:18, 21), now was forced to leave off his plan to preach in Jerusalem.

I say, the Bible does not say that Paul was right in his vow and sacrifice in the temple, and Paul's deeds were not all inspired. He was human, and not infallibly right in all he did. But that would not justify disobedience to the plain command of God in the Bible that "if there come any unto you, and bring not this doctrine [the Bible doctrine of the person and work of Jesus Christ], receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John, verses 10 and 11). Modernists who do not hold to the essential doctrines of the deity, virgin birth, blood atonement, bodily resurrection, and second coming of Christ ought not to be taken on our platforms, nor in our pulpits, nor in our homes; ought not to be counted Christian brethren, for they are not. They are unsaved Christ-rejecters. One who bids them Godspeed is partaker of their evil deeds. No action of Paul ought to be used as an excuse for disobedience to the plain command of the Bible.

Dr. Ferm says that Paul had decided to run with infidels, as Billy Graham does, in order to win souls. And to prove it he quotes I Corinthians 9:19-22.

However, it is to be noted, first, he gives the wrong reference (he said II Corinthians), and, second, he quotes from the Revised Standard Version to prove his point. But even with the right reference and with the King James Version, that Scripture does not justify joining in as partners with infidels.

That Scriptures says:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

Now study that passage. Does it mean that Paul became a drunkard to win drunkards? Does it mean that he sold out as Lot sold out to the men of Sodom, calling them "brethren," offering to let them violate the virtue of his daughters, to please the wicked? Does it mean that Paul, as Billy Graham, had infidels on the platform, called them Christians, urged people to hear them, sent converts to their churches? Everybody who reads it knows that Paul had no such practice.

Of course Paul loved the Jews, understood the Jews, and used his knowledge of the Jewish law to win Jews "though not being my-

self under the law," as Dr. Ferm quotes from the Revised Standard Version. Of course Paul understood the viewpoint of the Gentiles among whom he traveled, and he entered into their culture and used his sympathetic heart for lost people everywhere, to win them to Christ.

But that Scripture will no more excuse yoking up with unbelievers than it will excuse getting drunk with drunkards. That is not what Paul meant and that is not what Paul practiced. And if Paul had practiced that, he would have been doing wrong.

Anybody who makes one Scripture contradict another Scripture has an ax to grind and is misinterpreting the Word of God. Neither the Scripture quoted above nor any other Scripture nullifies the plain command of God in Psalm 1:1, in Ephesians 5:11, in II Corinthians 6:14-18, or in II John, verses 7-11. Christians are plainly commanded not to yoke up with unbelievers, not to walk in the counsel of the ungodly, not to stand in the way of sinners, not to sit in the seat of the scornful. Christians are plainly commanded not to receive in their houses (nor evangelistic platform), nor bid Godspeed to those who do not abide in the doctrine of Christ. To say that Paul, in I Corinthians 9, advocated disobedience of other Scriptures, tried to nullify them, is dishonest interpretation.

The book, *Cooperative Evangelism*, misrepresents Christ and the apostles and the Scriptures.

IV. The Book, "Cooperative Evangelism," Misrepresents the Great Evangelists of the Past, Charging That They Yoked Up With Modernists as Does Dr. Graham

Two-fifths of the entire book, *Cooperative Evangelism*, is in chapter 4 which is called "Cooperative Evangelism in History." Again the title, carefully selected to mislead people, is used. Dr. Ferm would like for people to believe that the principal complaint against Dr. Graham is that he is cooperative in revivals and works with Christians of various denominational positions. Of course that is not true. But throughout this chapter he tries to leave the impression that all the great evangelists followed Dr. Graham's method of yoking up with unbelievers in Christ and the Bible. The effort is a failure; it must also appear insincere to many readers.

Let us be understood plainly. If old-time evangelists yoked up with unbelievers, called infidels Christians, turned new converts over to the enemies of Christ and the Bible, they did wrong. If you could prove that every major evangelist in the world had sinned in this matter, or in any other matter, that would give no license to disobey the plain command of God in the Bible.

However, what Dr. Ferm attempts to prove he cannot prove. The facts are against him, facts so clear that honest people can see them. Dr. Graham did not compromise on this matter in order to be like Moody and Torrey and Billy Sunday, or like Wesley and Whitefield and Finney. Dr. Graham decided to cut the corners to get the crowds, to get financial support, to get the prestige which he wanted. It would not take Dr. Graham ten years of evangelism to decide to yoke up with modernists, as he has now decided, if he were following the example of other major evangelists. No, he saw certain things he wanted, which he thought modernists could give him, and so he decided to win the friendship of modernists by sneering at fundamentalists and by leaving out from his preaching any discussion of the sin of modernism. Then he began active and detailed efforts to enlist the support and to give partial control of his meetings to the modernists. But he did not follow the example of great evangelists when he did so.

Let us consider some of the evidence Dr. Ferm would give to prove that all the major evangelists of the past compromised, as does Billy Graham, with infidel sponsors and with enemies of Christ and the Bible to help control his campaigns.

1. The Listing of Major Evangelists Is Arbitrary, Slanted, Inaccurate

Dr. Ferm says on page 49, "It is necessary to limit this review to those who can be classified as major evangelists. Consequently, men of the class of Gilbert Tennent, Daniel Rowlands, J. Wilbur Chapman, R. A. Torrey, Sam Jones and others must be omitted."

I insist that any thorough treatment of the major evangelists must include J. Wilbur Chapman, R. A. Torrey, and Sam Jones. Why are they omitted from this study? Each of them won hundreds of thousands of souls. Each of them was a clear-cut fundamentalist both in doctrine and in attitude toward defense of the faith.

Jonathan Edwards is discussed in two and one-half pages as a major evangelist. Yet Jonathan Edwards is not listed in the encyclopedia or in Vergilius Ferm's *Encyclopedia of Religion* as an evangelist but as a theologian. He is famous for some theological writing and for one sermon. He did have a revival in his church at North Hampton, Massachusetts, where he was pastor for nearly thirty years. There he had some 300 additions in six months. But he never faced the problems of mass evangelism and interdenominational committees and sponsorship, and never went on record in favor of infidel sponsorship.

There are hundreds of men now living who have won more souls than Edwards.

Why name Jonathan Edwards as a "major evangelist" when R. A. Torrey, J. Wilbur Chapman, and Sam Jones are intentionally omitted? Evidently Jonathan Edwards said something which Dr. Ferm wished to quote, though Edwards was not a major evangelist. On the other hand, Torrey and Sam Jones, for example, were so outspoken against unbelief they could not be quoted in favor of Dr. Graham's compromise. So the listing of major evangelists is arbitrary, slanted, and inaccurate.

(Continued on page 8)

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"Cooperative Evangelism"

(Continued from page 7)

Certain men were selected for propaganda purposes. Others were omitted who did not fit the propaganda purpose.

2. Dr. Ferm Avoids the Single, Most Impressive Fact About Jonathan Edwards; He Lost His Pastorate Because He Would Not Put Up With Unconverted Church Members, Would Not Yoke With Unbelievers

On page 50 Dr. Ferm quotes Jonathan Edwards as saying, "Revivals can be put down by the continued opposition of the Old School, combined with a bad spirit in the New School . . . Let them keep about their work, and neither talk about the opposition, nor preach upon it, nor rush into print about it."

So Edwards thought that the two synods of Presbyterians should work together without fighting. But Edwards did not say he favored yoking up with those who denied the virgin birth, blood atonement, and inspiration of the Bible, as Billy Graham does. For Dr. Graham to cooperate with some United Presbyterians and with some Cumberland Presbyterians would not be the same as yoking up with modernists who do not believe the Bible.

Dr. Ferm also quotes Edwards as opposing "censuring others that are professing Christians, in good standing," judging them "as unconverted." But Christians in good standing are not the same as infidels who are in print as denying the inspiration of the Bible and the deity of Christ.

Dr. Ferm also quotes Edwards, "I feel no disposition to treat any minister as if I supposed that he was finally rejected of God." I agree. I do not know what man has committed the unpardonable sin and I believe it is possible for God to reach ministers even when they are unconverted. But Edwards did not say he favored counting unconverted ministers as brethren and pushing them to leadership or control of revivals. That issue never came up with Edwards.

But the most impressive fact about Ferm's two and one-half pages on Jonathan Edwards is that he wholly ignores the one outstanding event which put Edwards on record as making a desperate fight against yoking up with unbelievers. In 1748 he was ousted from his pulpit. "The members of the church voted by a majority of more than 200 to 23 to dismiss the pastor and the church council approved the action of the church. Then the town voted that Edwards should not be permitted to preach again in that community" (Encyclopedia Britannica). The encyclopedia mentions two causes for the rebellion in the church against Edwards. One was that he tried to exclude young people "for circulating 'impure books.'" The encyclopedia says, "The other cause was his attitude toward 'the Halfway Covenant,' by which church members not consciously 'converted' were not considered far enough from the Kingdom of God to be excluded from having their children admitted to the privileges of one sacrament, while they were so far outside a state of grace as to be debarred themselves from participating in the other sacrament at the Lord's table. Edwards stood for an even more rigorous exclusion and this meant a clash with established usage."

In other words, Edwards insisted that unconverted men and women were not to be allowed to take the Lord's Supper, and the children of unconverted people were not to be regarded as children of Christians! And for this clear-cut separatist position Edwards, after nearly thirty years, was turned out of the pastorate! How different is this from having unconverted men on the platform, having them lead in prayer, turning new converts over to unbelieving enemies of the Bible, by Dr. Graham.

To use Jonathan Edwards as a model to prove Dr. Graham right in associating with modernists

and giving them partial control of his meetings is simply to trifle with the facts and the truth.

3. Dr. Ferm Holds Up Whitefield as Being, Like Billy Graham, Sponsored by Modernists, Which Is Not True to the Facts

Dr. Ferm says on page 54, "Typical of his inclusive spirit, Whitefield was careful to maintain his contact with both groups as long as possible." What groups? Bible believers and infidels? Oh, no; the author refers to the established church, the Anglican or Episcopalian Church, and Dissenters, that is, Methodists, Baptists, and other orthodox Bible believers who were not in the established church! But every fundamentalist that I know of would gladly have had fellowship with born-again Christians whether they were Episcopalians or Methodists or Baptists; whether they were in the state church or out of it. And in this book, *Cooperative Evangelism*, it is taught that the criticism of the "Old Light" Presbyterians against the "New Lights" was like the earnest entreaty, which we fundamentalists now make for Billy Graham, not to run with the enemies of the Bible and of Christ!

Whitefield went to Scotland, and on page 55 Dr. Ferm says, "At this time his policy of inclusive evangelism stood out in bold relief." Again the only problem was whether Whitefield would confine his ministry to the Scottish state church (Presbyterian), or whether he would also preach to independent Bible-believing groups outside the state church. There was no question of whether or not Whitefield should join in with modernists, unbelievers in Christ and the Bible. And it is unfair to indicate that Billy Graham followed the example of Whitefield in this matter. It simply is not true.

4. John Wesley Is Held as an Example of Cooperating With Modernism

On page 60 of the book, *Cooperative Evangelism*, Dr. Ferm says, "Therefore, if Wesley is to be properly cited as an example of evangelism of the highest order, then certainly his inclusive, cooperative attitude is part of his considered belief and conviction." But what example does he give of Wesley's "inclusive, cooperative attitude"? He says that Wesley stayed in the Anglican Church though he had fellowship with Dissenters and Wesley says, "Every wise man, therefore, will allow others the same liberty of thinking, which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them insist on his embracing theirs. He bears with those who differ from him, and only asks him, with whom he desires to unite in love, that single question, 'Is thy heart right, as my heart is with thy heart?'"

But where is the example or where is the teaching of Wesley, that it is proper to run with infidels and have committees, including unbelievers in Christ and the Bible, helping control his revival campaigns? Wesley had no such practice and no such teaching.

It is true that Wesley was an Anglican, and with the doctrinal weakness of the Anglican Church which Anglicans inherited from Rome. He believed, as the Methodist Church does today, that people might be received into membership of the church without being converted. That is not scriptural. But even if John Wesley did do wrong, that would not excuse Billy Graham. But to say that John Wesley's sponsorship and Billy Graham's seeking modernists to sponsor his campaigns, are parallel cases, is simply not true.

If you were proving that John Wesley worked with devoted Christians, whether Arminian or Calvinist, whether in the established church or with dissenting groups, then that is well and good. So would every fundamentalist

who opposes yoking up with modernists.

5. Charles G. Finney Is Held to Have Yoked Up With Unbelievers as Does Billy Graham, Because He Worked With Old School and New School Presbyterians and With Congregationalists, and Because He Worked With Some Churches Which Believed in Slavery and Some Which Did Not!

Dr. Ferm would have us believe that the criticism of Finney by hyper-Calvinists who wanted no revivals at all, and other orthodox Christians "such as Nettleton and Beecher who criticized his perfectionism" was the same kind as that incurred by Dr. Graham. But were the hyper-Calvinists who opposed all revivals the same as fundamentalists who have promoted them in America for the last fifty years? Is keeping company with a Presbyterian or Congregationalist who believes the Bible, the same as yoking up with infidels and putting them on a committee to help control a revival campaign and to receive the new converts as members?

It is affirmed that Finney preached in the church of Dr.

A River Becomes Crooked

Did you ever see a river that was as straight as an arrow? Probably not. They generally wind back and forth from the time they gush out of a mountain spring or seep out of a lake until they find repose in the bosom of the great deep.

And why is it that the river is never straight?

Let a master of the epigram answer and at the same time drive home a wholesome truth: "A river becomes crooked by following the line of least resistance! So does a man!"

The Log of the Good Ship Grace

Bushnell who "was Sabellian with respect to the Trinity and was a proponent of the moral influence theory of Atonement." But it is unfair to mention the Hartford campaign of Finney, where Finney preached in Bushnell's church, as typical of Finney's campaigns. It was not. In fact, as Ferm himself admits, Finney did not even give a public invitation in Hartford, and there was no revival. That was the exception, not the rule. And if Finney did wrong, that does not excuse Dr. Graham for doing wrong. Christians ought to obey the Bible if every major evangelist in the world has done wrong. But Finney was not parallel to Dr. Graham in modernistic sponsorship.

6. D. L. Moody Is Held Up Falsely as an Example of One Who Had Unconverted Modernists Sponsor His Revivals

The position of D. L. Moody ought not to be misunderstood, since Moody himself was not only clear in his preaching but clear in his policy toward unbelievers.

But what are the strange arguments used to prove that D. L. Moody compromised, as does Billy Graham, by seeking the sponsorship of modernists and enemies of the Bible? First, Dr. Ferm says about Moody, "The only baptism he ever received was at the hand of a Unitarian minister." That may be true or it may not. Moody consistently refused to answer questions about his baptism. We know that he enrolled in a Baptist theological seminary in Chicago. Whether he was baptized after his conversion, we do not know. But Moody had nothing to do with his infant baptism. At least Moody never defended Unitarians. But how is that like Billy Graham's policy of yoking up with unbelievers?

The next reason that Dr. Ferm likens D. L. Moody to the compromise of Dr. Graham is that Moody once prayed with a Catholic bishop!

The next argument Dr. Ferm makes is that in Moody's Dublin Crusade many Catholics attended and many were converted. Concerning that campaign Ferm quotes J. Wilbur Chapman as saying, "Mr. Moody was unable to

see why the line between Roman Catholicism and Protestantism should be observed in his work any more than the lines between different Protestant denominations. The fact that a man had a soul to save was a sufficient call to enlist his energies." But Dr. Ferm thus infers that Catholics officially helped to sponsor the campaign. The exact opposite is a fact. "Cardinal Cullen felt himself called upon to interdict the attendance of his flock upon the Protestant meeting." Neither Chapman nor Moody were here referring to Roman Catholic sponsorship or official cooperation, but simply to the fact that a Catholic man needs saving just the same as does one of a Protestant background, and Moody would work as hard to win a Catholic to Christ as a Protestant. And so would all the fundamentalists, I trust. But that has nothing to do with modernistic sponsorship of a campaign.

On page 48 of the book labeled *Cooperative Evangelism* Dr. Ferm accuses us of "serious errors" and says, "An example is to be found in Dr. John R. Rice's comment: 'I ask you to line up with Moody, Torrey and Billy Sunday who would stand in doctrine and practice.'"

Here Dr. Ferm, who is an educator, not an evangelist, and one who has never been a spokesman for evangelism, one who definitely even yet criticizes other evangelists except the Billy Graham type, says that those of us who have spent a lifetime in evangelism and in publishing evangelistic material, betray "a superficial knowledge of the actual practice of these men of God." Thus he speaks about some of us who, aside from Moody Colportage Association, have published more of Moody's sermons, as well as more of R. A. Torrey's, more of Billy Sunday's, more of J. Wilbur Chapman's, for example, than any others of this generation!

"Superficial knowledge of the actual practice of these men of God?"

We quote again from THE SWORD OF THE LORD for April 4, 1958. There this editor said:

"This is made clear in Dr. Wilbur Smith's book, *Dwight Lyman Moody Annotated Bibliography*. The book was published by Moody Bible Institute in 1948. On page 50 Dr. Smith quotes from the book, *Glimpses of Fifty Years*, by Frances E. Willard. That book says:

"Miss Willard, of course, was primarily interested in temperance; Mr. Moody in the preaching of the Gospel. Mr. Moody would have no fellowship on the platform in any conference or convention with Unitarians. When visiting in Boston in 1877, Miss Willard was asked to address the Women's Christian Temperance Union Convention at Malden. Mr. Moody remonstrated with her, holding that she ought not to appear on the same platform with one who denied the deity of Christ. Miss Willard felt she should carry her temperance

message everywhere and appear in any meeting where she was invited, wherever possible, and as a result, she wrote out her own conviction in this matter to Mr. Moody, addressing the letter, however, to Mrs. Moody, from Evanston, September 5, 1877, and separated from Mr. Moody on this question."

"Again W. H. Ryder, Universalist preacher, in his tract, *An Open Letter From Chicago to D. L. Moody, Esq., the Evangelist*, said, 'I believe you have made a mistake in planning your meetings by excluding the so-called nonevangelical sects from participation in them.'

"In *The Life of D. L. Moody* by his son, on page 497, we read:

"In the last summer of his life Mr. Moody thus defined the Northfield platform:

"'The central idea of the Northfield Conference is Christian unity, and the invitation is to all denominations and to all wings of denominations; but it is understood that along with the idea of Christian unity goes the Bible as it stands.'"

"The only basis of unity with D. L. Moody was 'THE BIBLE AS IT STANDS,' according to his own plain statement."

The records are there for serious students. To equate the practice of D. L. Moody with that of Billy Graham is not only "superficial knowledge"; it is dishonesty, intended, we fear, to cover up the facts.

The facts are that Frances E. Willard, who disagreed with Moody on this matter and was dropped by Moody for associating with Unitarians, said concerning Mr. Moody, "Mr. Moody would have no fellowship on the platform in any conference or convention with Unitarians." Again a Universalist complained that in the planning of his meetings Moody excluded "the so-called nonevangelical sects from participation in them." And at Northfield Conference the only unity accepted was "with the idea of Christian unity goes the Bible as it stands." Moody did not seek the sponsorship of modernists.

If Mr. Moody had done so, that would be wrong, and we would still need to obey the plain command of the Bible. But here Mr. Graham's paid workers slander the dead to excuse his compromise.

7. Mr. Ferm Affirms But Does Not Prove Billy Sunday Sought the Sponsorship of Modernists as Well as Bible Believers

In the book, *Cooperative Evangelism*, Dr. Ferm spends five and one-half pages on Billy Sunday, strangely enough, without giving a single case in which Billy Sunday had modernists to sponsor his campaigns. He quotes a Unitarian minister, Mr. Betts, in Syracuse, who bitterly attacked Billy Sunday and lamented that some pastors put up with Billy's attack on Higher Critics and evolution

(Continued on page 10)

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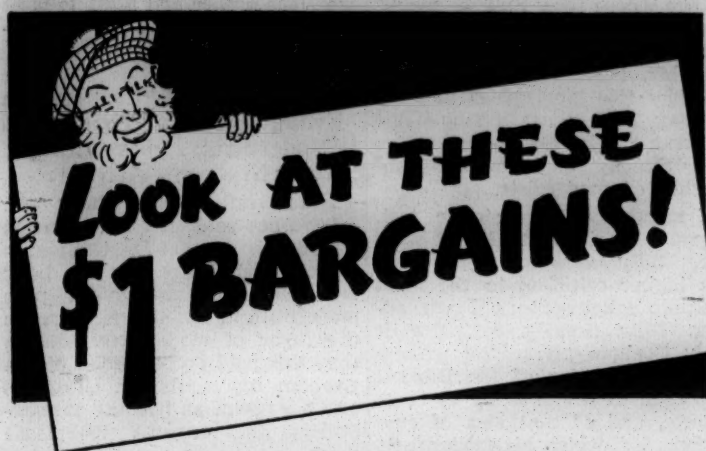
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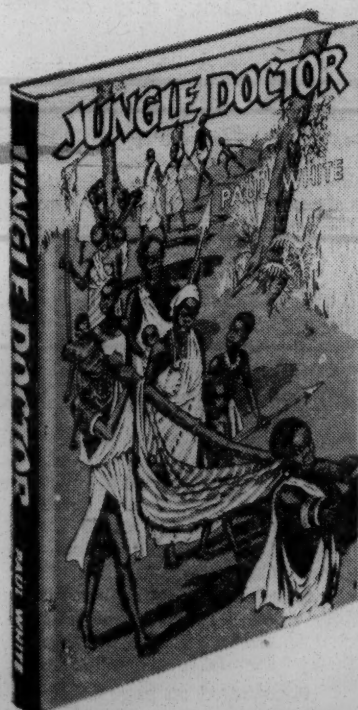
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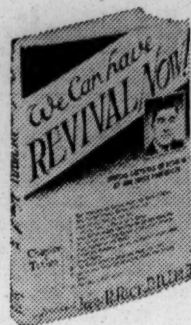
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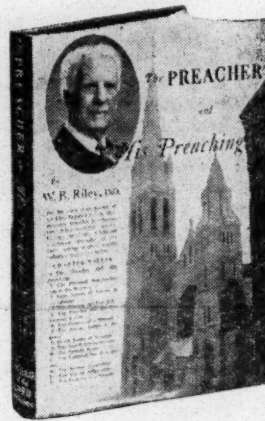
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Mrs. Goforth

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"Cooperative Evangelism"

(Continued from page 8)

theory. Ferm quotes Betts as saying:

"How such men as I have supposed these ministers to be can listen to the withering condemnation of the Biblical Criticism in which many of them believe, and of that idea of evolution which only ignorance sneers at, is their affair, not mine, and I leave it to them to settle" (page 81). And then Ferm says, "Here it is quite evident that Billy Sunday accepted the cooperation of liberals as well as conservatives." But it is not anything of the kind! First,

Mr. Betts, the Unitarian minister, was not in the campaign but attacked it. So Billy Sunday did not have him as a sponsor not seek his sponsorship. In the second place, Betts said of other ministers that "I have supposed these ministers to be . . ." That does not say that the men were unbelievers in Christ and the Bible. They were educated ministers whom, Mr. Betts supposed, believed in biblical criticism. Betts did not say, and Ferm has no right to say, that these unknown ministers were infidels, because

someone else says that, like most scholarly Christian men, they believe in biblical criticism but not in unbelieving criticism. The ministers involved certainly did not agree with Betts. And Betts was certainly not a sponsor. And to jump to the conclusion that the men who sat night after night and heard Billy Sunday as "he denounces the higher criticism in the most volcanic language," as Ferm himself quotes, were unbelievers in Christ and the Bible is not proved and may not properly be inferred.

And does Dr. Ferm ever quote Billy Sunday as saying he wanted the sponsorship of modernists, unbelievers, infidels, Unitarians? Not once!

Does he ever give a single in-

stance where Billy Sunday sought and had the cooperation and sponsorship of modernists? He does not. Mr. Ferm lists in his bibliography five biographies of Billy Sunday, and in not a single one of them can he find a case where Billy Sunday sought or had sponsorship of modernists.

I suggest a very simple test. Suppose Dr. Ferm finds out whether Billy Graham "denounces the higher criticism in the most volcanic language" as Ferm admits Billy Sunday did. See if Billy Graham gives "the withering condemnation of the Biblical Criticism in which many of them believe, and of that idea of evolution . . ." which his modernistic sponsors believe and teach. If Billy Graham does not preach as did Billy Sunday on these matters, then he does not practice on these matters what Billy Sunday practiced either.

What other evidence is there that Mr. Ferm can give in five and one-half pages, to prove that Billy Sunday compromised and yoked up with unbelievers as does Billy Graham? Well, he mentions that Theodore Roosevelt and John D. Rockefeller and General Leonard Wood took active part in the Billy Sunday campaigns. So they did, but not a single one of them, as far as I know, ever said a word against historic Christianity. And I know that John D. Rockefeller, Sr., and President Theodore Roosevelt were ardent Bible believers. But Dr. Ferm is simply saying that Billy Sunday had varied backing which is true. Dr. Ferm gives no knowledge of Sunday's sponsorship by known unbelievers in Christ and the Bible.

Businessmen, because they were for the moral reform of campaigns, sometimes gave liberally to the Billy Sunday campaigns, as well they might do. And their endorsement and help were welcomed, when it did not mean yoking up with an evil sponsorship, as it never did with Billy Sunday, as far as I can learn from all the books I read on Billy Sunday and from my personal acquaintance with him and "Ma" Sunday.

Dr. Ferm uses a further evidence of Billy Sunday's compromise that he was once invited to preach to a group of Unitarian ministers and accepted. But indeed, the question is not at all to whom one preaches the Gospel. It is for whom one preaches it, and under what sign and sponsorship and ties and influence one preaches it! The simple truth is that Billy Sunday preached the Gospel, "Ye must be born again," very clearly to Unitarian preachers. But he would not invite their sponsorship of his campaign. Oh, that Dr. Graham would preach as plainly to the infidels who hear him as did Billy Sunday! But how can he, when they are his partners and help to hold the reins of the campaign?

Dr. Ferm does not prove his point. In fact, he makes a rather childish, and we fear insincere, effort to prove Billy Graham follows the example of the great evangelists of history in his compromise.

What Dr. Ferm does prove, and what all of us agree to, is that one should preach the Gospel to every creature and should cooperate with other Bible-believing Christians in doing so. But that has never been in question with fundamentalists. He did not prove

ability to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Please limit all correspondence to only necessary items.

Answer to Puzzle No. 22

G B L E S S E D M M E
R M A A H N Y O U R
E E N R A H S O U T
A R E T H E P U R E
T C M H A G O N S
Y E A C V O N S A
J I N H E A R T E L
O F I N A N S E T
Y W E E P P R I A M
F O R T H E Y Y G
H I E B E A T I L L
A S R I C H N E A
S H A L L S E E G O D

that it is proper and right to yoke up with unbelievers in evangelism.

V. The Book, "Cooperative Evangelism," Is Friendly to Modernists, Representing Dr. Graham's Attitude

Note carefully what I have said. I have not said that Dr. Ferm is a modernist or that Dr. Graham is a modernist. I say that the book is friendly to modernists, puts modernism in a kindly light, seeks the favor of modernists. And in this, this paid propagandist of Dr. Graham represents Dr. Graham's own viewpoint as friendly to modernists and anxious to please them.

That statement is a sad statement. I am sorry it is true, but it is. The book minimizes the danger of modernism, insists that Christians should work with modernists.

First, Dr. Ferm speaks constantly as if the differences between Bible believers and unbelievers, between Christians and infidels, are no more than minor differences of doctrine between various Christians.

I have already called attention to this strange fact, but I could not, in this review, call attention to all the many places in the book, *Cooperative Evangelism*, where Dr. Ferm minimizes the differences between Bible believers and modernists. On page after page he dodges the issue of Dr. Graham's yoking up with unbelievers, and pretends that it is simply "cooperative evangelism." He tries to prove that the other major evangelists were like Billy Graham by showing that they worked with many denominations! This slanting of the book is evidently intentional, with the purpose of minimizing the difference between Christians and non-Christians, between believers and unbelievers, between the friends of Christ and the enemies of Christ.

Second, the whole book insists that cooperation with modernists is right and necessary, and always with the idea that it is on an equal basis, with modernists just as good as Bible believers.

Dr. Ferm deplores any criticism of modernists, any fight in defense of the faith. For example, on page 14 he says: "One of the most distressing factors in American church life since the latter part of the nineteenth century has been the Modernist-Fundamentalist controversy."

Again on the same page he says:

"Unfortunately, 'Fundamentalists,' a great and honored word having to do with the basic tenets of historic Christianity, has been appropriated by some who through bitterness, invective and lovelessness have made other Christians cringe. Many evangelical Christians, if asked now whether they are fundamentalist or not, will unhesitatingly affirm their belief in the fundamentals of the Christian faith, while they are unwilling to be labeled as fundamentalists. Such individuals rightly believe that there can be no effective Christian witness which is not characterized by love and a recognition of others as Christians, although they may not agree with them on every detail of doctrine."

Now note carefully what Dr. Ferm says. He is talking about modernists who make an "attack upon the authenticity and authority of the Scriptures." And he says that "there can be no effective Christian witness" unless these unbelievers in Christ and the Bible are given "recognition . . . as Christians." Dr. Ferm would say that Henry P. Van Dusen, president of Union Theological Seminary, New York, the most notorious infidel seminary in America, ought to be counted a Christian. In this he speaks for Billy Graham because Van Dusen was on Billy Graham's committee. He would say that Harry Emerson Fosdick, that Nels F. S. Ferre, that George Buttrick and other modernists who are against the historic Christian faith and deny the authority and truth of the Bible must be loved and recognized as Christian! And in this he speaks for Billy Graham who

(Continued on page 11)

"Sword Wit Sharpener"

The Cadarene Demoniac

Mark 5

CLEWS ACROSS

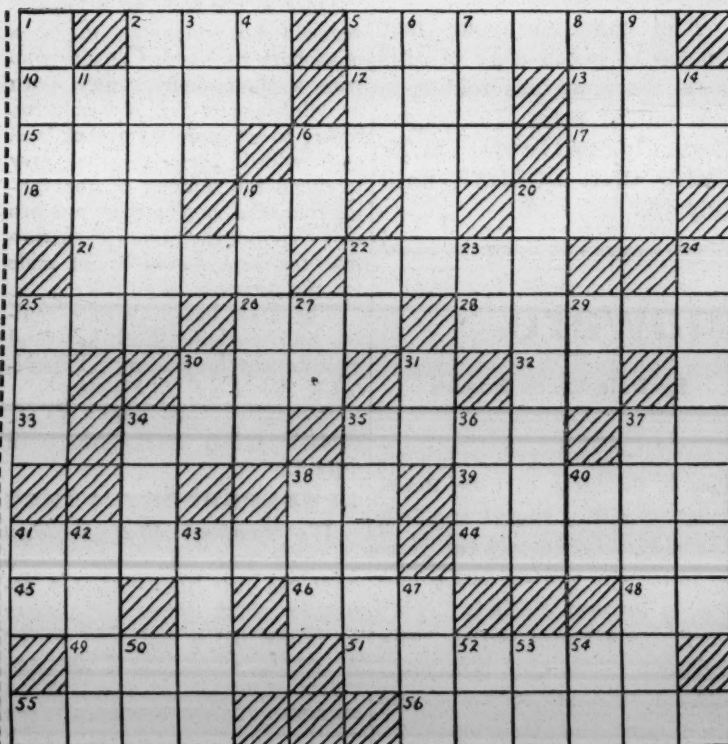
- 2 "And they that . . . the swine fled."
- 5 Apportions
- 10 "Now . . . was . . . nigh unto the mountains"
- 12 "There . . . him out of the city a certain man." (Luke)
- 13 "Prayed . . . that he might be with . . ."
- 15 Carry
- 16 African village
- 17 Poem
- 18 "That he would not send them away . . . of the country"
- 19 "Into the country . . . the Gadarenes"
- 20 Hint
- 21 One who is bound to the soil
- 22 " . . . them how great things the Lord hath done."
- 25 Indian weight
- 26 "Night and day, he was in . . . mountains"
- 28 "Who had his dwelling among the . . ."
- 30 "Went out to . . . what it was that was done"
- 32 "Go home . . . thy friends."
- 33 " . . . great herd of swine feeding"
- 34 "No . . . could bind him."
- 35 "What have I to do . . . thee?"
- 37 Indefinite article
- 38 Egyptian sun god
- 39 Gave attention to
- 41 "Come out of the man, thou . . . spirit."
- 44 To draw forth
- 45 A western continent (abbr.)
- 46 National Education Association (abbr.)
- 48 Capital of Moab
- 49 Feminine name
- 51 "And the unclean . . . (s) went out."
- 55 "The . . . ran violently down a steep place."
- 56 "Crying, and cutting himself with . . ."

CLEWS DOWN

- 1 Masculine name
- 2 "And the . . . (s) broken in pieces"
- 3 Before
- 4 Doctor of Entomology (abbr.)
- 5 Amount (abbr.)
- 6 "And forthwith Jesus gave them . . ."
- 7 Limited (abbr.)
- 8 "Jesus . . . Son of the most high God"
- 9 "They came over unto the other . . . of the sea."
- 11 "Return to thine own . . . (Luke)"
- 14 "I adjure thee by God, that thou torment . . . not."
- 16 Senior Fellow (abbr.)
- 19 "Had been . . . bound with fetters and chains"
- 20 "Sitting, and . . . , and in his right mind"
- 22 Topographical Engineer (abbr.)
- 23 Lieutenant (abbr.)
- 24 "And the chains had been plucked . . . by him."
- 25 "And were choked in the . . ."
- 27 "When . . . saw Jesus afar off"
- 29 Part of the year (abbr.)
- 30 Same as 45 across
- 31 Letter of the Greek alphabet
- 34 Prefix in names of Scotch origin
- 35 Decreases
- 36 "He that had been possessed with . . . devil"
- 37 Bow-shaped
- 38 "He . . . and worshiped him."
- 40 Astronomical unit (abbr.)
- 41 "Send . . . into the swine."
- 42 "My . . . is Legion: for we are many."
- 43 "And cried with a . . . voice."
- 47 American Peace Society (abbr.)
- 50 Same as 48 across
- 52 "Told them how . . . befell to him that was possessed"
- 53 Proposed international language
- 54 "Told it . . . the city, and . . . the country"

Deadline: June 30, 1958

PUZZLE NO. 25



Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois
PRINT CLEARLY

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Address _____

City _____ Zone _____ State _____

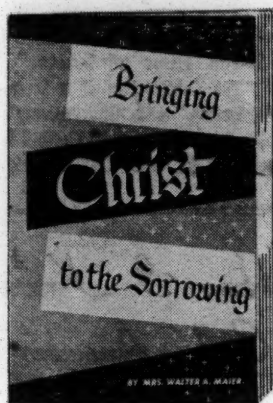
(Cut along dotted lines)

Free!

with a correct entry for
Puzzle Number 25

Bringing Christ to the Sorrowing

By Mrs. Walter A. Maier



Walter A. Maier was the dynamic, Christ-exalting founder and speaker of the international broadcast, "Bringing Christ to the Nations"! In this comforting little booklet of sixteen pages his widow, with many Scriptures, poems, hymns, and passages from her husband's writings, endeavors to bring relief to the sorrowing through Christ and His Word.

Mrs. Maier writes in a personal way out of her own experience, revealing how she found comfort and strength through the "balm of Gilead" in her hour of extremity. Those who have lost loved ones will especially appreciate this message of triumph through tribulation.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (If foreign address please include country). This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.

3. In order for you to receive the book, *Bringing Christ to the Sorrowing*, your entry must be postmarked by midnight, June 30, 1958. If your paper arrives after the deadline date, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 25 will appear in the July 11 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons. They are important. At the end of the year those who have fifty coupons will receive a Scofield Bible. Those who have as many as thirty will receive a World Bible. Please remember that the coupons you have are the only record of your correct entries. It will be your responsibility

"Cooperative Evangelism"

(Continued from page 10)

practices what he here hires Dr. Ferm to preach.

Note also that in this passage Dr. Ferm slanders the great fundamentalist leaders "since the latter part of the nineteenth century," who took part in "the Modernist-Fundamentalist controversy." He says these people who, "since the latter part of the nineteenth century," have taken the name "Fundamentalist," have been guilty of "bitterness, invective and lovelessness" in opposing modernism.

Those leaders, you will remember, included Dr. R. A. Torrey, Dr. James M. Gray, Dr. W. B. Riley, Dr. Machen, and Warfield of Princeton, Dr. Trumbull of *The Sunday School Times*, Dr. Pettingill, Dr. Ironside, etc. Dr. Ferm slanders these Christian leaders while insisting that infidels must be met with love and Christian recognition!

That passage is typical of the attitude throughout the book. Dr. Ferm is friendly to modernists, slanderously bitter toward fundamentalists.

On the same page 14, Dr. Ferm says, "The lost prestige of Modernism after World War I paved the way for the somewhat more biblical Neo-orthodox school." Dr. Ferm says that even the outright modernists who led in the attack on the Bible must be given Christian recognition, and that the neo-orthodox people are even "somewhat more biblical" and so certainly not to be criticized but to be given love and "recognition as Christians."

On page 21 Dr. Ferm has a defense of the modernist. He says, "The theological liberal of today is one who has never known the biblical view of the Christian faith . . . Lacking this historical perspective of the controversy between liberal and conservative thought, the separatist has cut himself off from a possibility of witnessing where it can be most effective. Having placed an improper and unwarranted interpretation upon one aspect of Scripture teaching, he has ignored others. Lacking Christian love, he has attacked another servant of Christ."

Here Dr. Ferm says that any man who is against modernism, who will not work yoked up with unbelievers, is guilty in that "lacking Christian love, he has attacked another servant of Christ." To defend the faith is lack of love, Dr. Ferm says. The modernist is "another servant of Christ."

In this matter Dr. Ferm speaks for Dr. Billy Graham. He says of the man who is against the Bible, against the virgin birth, against the blood atonement, that this man is "another servant of Christ." And that to be against modernism is "lacking Christian love."

Again Dr. Ferm accepts the modernist's own view of himself, as a good Christian man who, because he is so intelligent and well educated, cannot accept the Bible. On page 34 Dr. Ferm says the following:

"The problem becomes exceedingly complex when one's associations are with nominal Christians, especially when they manifest the Christian graces, yet cannot intellectually accept every tenet of Fundamentalism."

That is what all modernists, all unbelievers in the Bible, say for themselves. They say that they are better Christians than fundamentalists, (manifest the Christian graces) but that they are smarter, more intelligent, and cannot believe in such matters as the infallible inspiration of the Bible, the virgin birth, the miracles of Jesus, the bodily resurrection, the blood atonement, etc. He claims for the modernist just what the modernist claims for himself!

Dr. Ferm may not intend to do so, but here he really says that the modernist is right and the Bible believer is wrong.

That is not what the Lord Jesus said about unbelievers. He said, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And

this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:18-21).

What is wrong with the modernist is not his intelligence, but his sin. Education never made a modernist and a Christ-rejecter. There are no facts in science or history which make the Bible unacceptable to an educated man. There is only a wickedness in the heart that turns people away from Christ and the Bible. Jesus very properly said in Luke 24:25,

Hold Thou My Hand

Hold Thou my hand; so weak I am, and helpless,
I dare not take one step without Thy aid;
Hold Thou my hand; for then, O loving Saviour,
No dread of ill shall make my soul afraid.

Hold Thou my hand, and closer, closer draw me
To Thy dear self—my hope, my joy, my all;
Hold Thou my hand, lest haply I should wander,
And, missing Thee, my trembling feet shall fall.

Hold Thou my hand; the way is dark before me
Without the sunlight of Thy face divine;
But when by faith I catch its radiant glory,
What heights of joy, what rapturous songs are mine!

Hold Thou my hand, that when I reach the margin
Of that lone river Thou didst cross for me,
A heavenly light may flash along its waters,
And ev'ry wave like crystal bright shall be.

—Fanny J. Crosby

"O fools, and slow of heart to believe all that the prophets have spoken." But Dr. Ferm takes the modernist's part against God and the Bible.

Understand me, I do not say that Dr. Ferm is a modernist. I say that he protects and defends modernists as against Bible believers.

Last of all, we must say that Dr. Ferm takes pains all along to maintain a viewpoint acceptable to modernists. So he occasionally quotes from the Revised Standard Version of the Bible. The authorities he quotes include Canon Bryan Green, the Anglican (Episcopalian) who, it is reported, does not believe in Hell; W. E. Sangster, the modernist Methodist; and the liberal George Adam Smith. And when he starts to prove a point about D. L. Moody, he quotes the book by Paul Moody, which Moody Bible Institute repudiated because Paul Moody had turned to modernism, and had said that D. L. Moody would be a modernist if he were alive. Dr. Ferm quotes George Adam Smith and Henry Drummond about Moody's being so ecumenical in spirit toward these selfsame liberals.

Dr. Ferm takes pains to accuse other evangelists of "an emotional kind of revivalism," of "pre-occupation with money-raising," and "the lack of biblical content." He says, "These are legitimate criticisms" (page 28). This man who sets out to protect modernists from criticism and sneers at other evangelists and at fundamentalists in order to exalt Dr. Graham, takes the viewpoint which is intended to be pleasing to modernists. And that must make his book suspect to all who are aware of the deadly danger of modernism which is like a bubonic plague in the major denominations today.

VI. Where Is the Love and Kindness Dr. Graham and Dr. Ferm Preach So Loudly?

Dr. Ferm is the paid worker for Dr. Billy Graham. The book, *Cooperative Evangelism*, is an advertising venture, a promotion piece, propaganda paid for out of Billy Graham funds, and so Dr. Ferm speaks the Graham line all the way through.

So just like other spokesmen

for Billy Graham, Dr. Ferm teaches that Dr. Graham and Jesus Christ are criticized alike, and all who object to Dr. Graham's yoking up with unbelievers are Pharisees, hypocrites, are jealous, etc.

However, Dr. Ferm makes much of Christian love as the outstanding mark of Christianity.

1. Dr. Ferm Makes Much of Christian Love But He Means It Primarily for the Enemies of Christ and the Bible, Not for Fundamentalists

On page 61 of the book, *Cooperative Evangelism*, Dr. Ferm quotes that cliché of modernism, "The one badge of Christianity is not orthodoxy but love." And he says that Billy Graham is "in the same category" with John Wesley in insisting "that love is the distinguishing badge of Christianity." On page 21 Dr. Ferm says that "the narrow separatist" (he means one who will not yoke up

do wrong? Why should not my love for Jesus Christ be more important than my love for a modernist? Why should not my love for the Bible and the historic Christian faith be more important than my love for the favor of all the unbelievers? It is hypocritical love that makes no distinction between right and wrong, between the Christ of the Bible and the false Christ preached by the modernists.

Dr. Ferm would have us believe that Dr. Graham is better than all the fundamentalists because he loves the modernists, loves to run with them, loves to boost their work, loves to turn new converts over to them. I say that such love is not born of God. I love a modernist as I love a drunkard or harlot or any other infidel, and would love to see them saved. Unfortunately some people love the modernists because they think there is nothing much wrong with their doctrine, and they love the approval of men. That is not the kind of love taught in the Bible. On this matter Dr. Ferm does not represent New Testament Christianity when he calls a modernist "a Christian brother," and when he accuses fundamentalists of "lack of love."

Dr. Barnhouse preaches much on Christian love, but he mainly means love for modernists. He has the kind of love that causes him to support the infidel leadership of his Presbyterian church, the Christ-rejecting, Bible-denying leadership of the National Council of Churches of which he is an authorized radio spokesman. He has Christian love for Seventh-Day Adventists who accept the words of Mrs. Ellen White as inspired, who deny eternal punishment, who believe that salvation is partly through keeping the law. But of course that Christian love does not keep him from sneering at fundamentalists. They are not within the bounds of this wonderful Christian love which is to be extended to the modernists and Christ-rejecters and false cults!

It is a strange part of the position of those who run with modernists that they always attack fundamentalists, but never modernists. They claim to be orthodox in doctrine, and often are, but their real friendship and their real fellowship are with unbelievers in Christ and the Bible. The only unkind words they ever have are not for the enemies of the Bible but for the friends of the Bible!

In this matter Dr. Ferm's book follows the usual line of Dr. Graham's paid workers and propagandists.

In the Foreword of the book called *Cooperative Evangelism*, Dr. Paine says that "these separatists" (as he calls those of us who do not yoke up with modernists) make it appear "that some are more interested in their own theories than they are in the evangelism of the lost." If we fundamentalists were interested in saving the lost, we would like to put evangelism in the control of modernists and count infidels as brethren, Dr. Paine infers! And that attitude of criticizing the motives of the old-time evangelists and soul winners who defend the faith is expressed throughout Dr. Ferm's book.

On page 14 he says that the term "Fundamentalist" . . . has been appropriated by some who through bitterness, invective and lovelessness have made other Christians cringe." In the same paragraph he says that these fundamentalists are not "characterized by love and a recognition of others as Christians." (He means that when we say a denier of Christ and the Bible is not a Christian, we lack Christian love.)

On page 15 Dr. Ferm quotes from *THE SWORD OF THE LORD* where we say that compromise with modernism "has set back the cause of evangelism," and says, "Here one senses a strange similarity to the attitude of the Sadducees and Pharisees."

Dr. Ferm thinks we should love modernists who spit on the blood of Christ, but that it is all right to call fundamentalists Sadducees and Pharisees! Of course these terms are used first by Billy Graham headquarters about fundamentalists and so are here used by the hired propagandist the same way.

On page 17 Dr. Ferm says,

"While an extreme type of separatist was engaged in vituperative criticism . . ." On page 18 Dr. Ferm accuses *THE SWORD OF THE LORD* of "this gross exaggeration." On page 21 Dr. Ferm says, "Not the least of these is the narrow separatist who would rather have no evangelism than to associate and cooperate with those whose theological views are somewhat different from his."

In the first place, that statement is dishonest, for Dr. Ferm knows that all of those of us who are fundamentalists, through the years have believed and practiced cooperation with the good Bible-believing Christians of all denominations.

In the second place, Dr. Ferm judges the motives of those who defend the faith and will not yoke up with unbelievers in Christ and the Bible, saying that "we would rather have no evangelism than to associate and cooperate with" other Christians "whose theological views are somewhat different." That is a slander, as every thoughtful person must know. All of the fundamentalists of the past and the present that I know anything about, and those who have opposed yoking up with modernists on the part of Billy Graham, are for cooperation or cross denominational lines with other Christians of varying doctrinal positions just so they are orthodox on the great essentials of the Christian faith.

Is this the love that is "the distinguishing badge of Christianity" according to Dr. Ferm?

It is in the very next paragraph that Dr. Ferm accuses one who will not work with an unbeliever in Christ and the Bible as "lacking Christian love," and that one who thus will not support modernism "has attacked another servant of Christ."

Speaking of a missionary who said that the organization, publicity, and financing of the New York Crusade would guarantee some apparent success in crowds, etc., Dr. Ferm says, "One senses a certain bitterness in such comments."

On page 20 Dr. Ferm says concerning fundamentalists who oppose yoking with modernists in the Billy Graham crusades, "Misleading words are consistently used to create wrong impressions about the policy of the crusades."

On page 31 Dr. Ferm says, "To distract a messenger seems to be the aim of some." On page 37 Dr. Ferm says, "Present-day separatists would most certainly have pointed an accusing finger at him (Jesus) for what they might consider compromise," because Jesus preached in a synagogue!

Dr. L. Nelson Bell, father-in-law to Dr. Graham, who sent out thousands of copies of mimeographed letters attacking Dr. Bob Jones and Bob Jones University, sent these letters to Mr. Kenneth D. Courcy in London. Then Dr. Ferm quotes favorably the words of this English editor, saying that Dr. Graham "faces all the jealousies and angers, disappointments, frustrations and regrets of many people who want his patrons and who, having failed to achieve top distinction are infuriated with rage at one who has become a world figure." So Dr. Ferm judges motives and attacks the character of those who defend the Bible and who oppose modernism and teach that Christians ought to obey the plain scriptural command not to yoke up with unbelievers, not to have fellowship with the unfruitful works of darkness, not to receive in houses or on evangelistic platforms those who do not abide in the doctrine of Christ.

And this very book was sent to the students at Bob Jones University the third week in May, 1958. Is that Christian love?

We have seen those terms before, sent out again and again by paid workers and helpers of Dr. Graham, and here it is not surprising that the paid worker of Dr. Graham uses these attacks on fundamentalists again.

On page 94 Dr. Ferm speaks of "a volume of criticism, abuse and even distortion which must bring great joy to the enemies of the cross." We have seen that kind of language before sent out privately in letters by the thousands from the offices of Dr. Graham.

I feel kindly toward Dr. Ferm,

(Continued on page 12)

"Cooperative Evangelism"

(Continued on page 11)

and I think he is on the side of working with modernists because Dr. Graham has convinced him it is right. I do not feel especially offended at all the hard names he calls fundamentalists and defenders of the faith. I have heard such terms for years. But how can he insist that Christian love for modernists is so important if he does not love fundamentalists? And how can he criticize people for simply saying it is wrong to yoke up with unbelievers when he uses so much more bitter language than any man has used about Dr. Billy Graham in THE SWORD OF THE LORD or other reputable Christian magazines?

2. Dr. Ferm Says That Those Who Oppose Yoking Up With Modernism Should Say So Privately, Not Publicly

On page 90 of the book called *Cooperative Evangelism*, Dr. Ferm has the following statement:

"If Billy Graham were wrong, then the method his critics should use would be to come to him privately, as the Scripture admonishes. These men are accusing Billy Graham of disobedience while they themselves are disobedient in the method they employ in trying to correct him. Not only are they unscriptural in their position, but they are even more unscriptural in the way they shout it from the housetops, which causes further strife, division and confusion in the camp of the Lord. Only the devil and the world can rejoice!"

Let us say, first of all, that if this were a matter of private difference of opinion, or if this were a matter where Billy Graham had wronged someone personally, then that person ought to go privately to Dr. Graham to restore fellowship and to get the wrong righted. The Scripture does give clear instruction in Matthew 18:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. 18:15-17.

In the first place, the criticism that Billy Graham favors modernists, yokes up with modernists, has modernists lead in prayer, has modernists on his revival committees, is not a matter of personal trespass against me, or against fundamentalists. That is not the issue at all. When Dr. Graham yokes up with modernists, his offense is against Christ and the Bible and against historic Christianity, not against individuals. It is true that his paid workers have, under his instruction, called those of us who will not agree to his yoking up with modernists such names as "jealous," "bitter," "Pharisees," and other such names. But to me that is incidental. The issue is not personal. A Christian must expect some reproach if he stands true to Christ.

However, even on public matters of right and wrong, on matters of offense to Christ and the Bible, it would still be right for us to correct young Christians privately when possible, and to help them get right, and save them for the cause of Christ.

And that is what good fundamentalists have worked hard to do with Dr. Billy Graham. Dr. Bob Jones, Sr., that princely evangelist of nearly sixty years' experience, led Bob Jones University to give a doctor's degree to Dr. Graham. I accepted a place, at his earnest request, on the Board of Northwestern Schools at Minneapolis. And I went again and again, paying my own expenses, year after year, to the board meetings. I sent money to help Dr. Graham. I spent some \$10,000 worth of space in THE SWORD OF THE LORD boosting him. I spent a

week in his campaign in Scotland, three days in his campaign in Toronto.

I talked with Dr. Graham again and again about the danger of yoking up with modernism. Again and again he assured me that he had vowed to God he would never have a man on his committee who was not right on the inspiration of the Bible, the deity of Christ, and such matters. I visited Dr. Graham in his own home in Montreat, North Carolina, by his invitation, and we talked earnestly on such matters. Again and again we have talked by long distance telephone sometimes as long as thirty minutes. At his own request, we sent him THE SWORD OF THE LORD air mail, week after week, in his tour around the

"Giver of every gift,
Thy choice is best;
All-wise Eternal Love—
In Thee I rest.

Yielding to Thy wise hand,
Safe in Thy will—
Not asking why or how,
Let me be still.

Looking on things unseen,
By faith I see
Glory exceeding great
Worketh for me."

—Grace E. Troy

world. I wrote him in great detail on matters where I thought he was wrong. And all the time I defended him openly and publicly, excused his mistakes, until he openly declared he had decided to keep company with modernists and put them on his committees and to go under their sponsorship. Then I was compelled, in order to be true to Christ, to come out openly against that compromise.

The issue is not my friendship with Dr. Billy Graham. I have loved him through the years. I have prayed for him daily for many years, just as I prayed for him this morning at the breakfast table and as I prayed for him privately. The warmhearted, friendly Cliff Barrows, the beloved Beverly Shea, the dear friend Jerry Beavan, and the assistant Grady Wilson—God knows how I have prayed for them all! I did all that a good man could do privately to help keep Billy Graham for the historic Christian position, and for working with Bible-believing Christians instead of unbelievers. And after having done all I could do and failed there, I must still be true to Christ and must still defend the Bible. I must still warn Christians that if they yoke up with unbelievers, they sin against God and they bring ruin to Christian institutions.

Should I fail to warn them, I must still give an account to God for all the evangelists who go wrong and lose their faith and quit the ministry, as did Chuck Templeton, who followed this exclusive policy which Billy Graham now follows. If this editor falters, I must give an account to God for the thousands of preachers who read THE SWORD OF THE LORD (22,000 at the last count), if they are led into yoking up with modernists and unbelievers in their denomination, or in their local communities. When fundamentalists defend the faith, it is not a personal issue that can be settled by a little chat between us and Billy Graham. Long ago many of us have earnestly, prayerfully, at great expense and with loving patience, done all that good honest men could do. Still we cannot go back on Christ and the Bible. We still cannot yoke up with infidels. We still must call Christians to "come out and be separate," as the Bible commands.

But why does not Dr. Ferm follow the policy which he has been taught to expound here? In this book he names THE SWORD OF THE LORD again and again and quotes from it. He uses my name. He accuses me of every kind of evil motive, misrepresentation, distor-

tion, jealousy, and hypocrisy. Before putting out paid propaganda in tens of thousands of copies, at the expense of the Graham headquarters, why did not Dr. Ferm talk to me? Why slander me and accuse me? He never wrote me a letter. He never talked to me on the telephone. He never met me. He made no effort to find the truth of the accusations which he makes about my motives, my "jealousy," my "hypocrisy," my lack of concern for soul winning which he charges, my "pharisee" attitude. Why did not Dr. Ferm come to me privately as a Christian and check up on such matters before he slandered me wholesale, across the nation, as Dr. Graham's paid spokesman?

Dr. Graham has taught his assistants and propagandists to say that those who oppose yoking up with unbelievers are attacking "the anointed of the Lord." But why would they not consider that Scripture, "Touch not mine anointed and do my prophets no harm," before sending last year, just at commencement time, mimeographed letters slandering and attacking Dr. Jones and Bob Jones University, to all the students of the University, to the members of the board, and to Christian leaders? Why would they not consider that before sending this year copies of this book falsely called "Cooperative Evangelism" to students from a stolen list, addressed to individuals at their University box numbers? Why would he not consider the usefulness of THE SWORD OF THE LORD and this unworthy editor, whose ministry reaches to eighty foreign countries each week in THE SWORD OF THE LORD, to every state in the Union and the provinces of Canada, reaches 22,000 preachers, 3,000 missionaries? Why is Dr. Graham the only person whose ministry is so sacred that it cannot be mentioned? Why is it proper for Dr. Graham's paid propagandists to slander Christian leaders who defend the faith, to sneer at fundamentalists—past and present?

The simple truth is that according to the Scriptures, we must contend for the faith. We must love Christians and protect the good name of Christians, but the Word of God and the deity of Jesus Christ and His blood atonement are more important than any human individual. I love Billy Graham but I love Jesus Christ more. I love his team, but I love the Bible and the essentials of the Christian faith more. If it were right for Paul to withstand Peter openly to his face when Peter compromised and led Barnabas and others wrong, as we learn in Galatians, chapter 2, so it is right

for me and other fundamentalists to reprove Billy Graham openly for a more serious compromise, which is misleading more people than Peter misled.

3. This Book Called "Cooperative Evangelism" Destroys the Myth That Dr. Graham Is So Humble That He Never Attacks, Never Criticizes, Never Answers

We love Dr. Graham. It has been a matter of grief, even when Dr. Graham was on the Sword of the Lord Cooperating Board and when we boosted him in THE SWORD, that he does not always stand publicly where he stands privately.

Again and again Dr. Graham would say, "I never answer my critics," then he would call me long distance, or write me a long letter, beseeching me to defend him or to explain some unfortunate statement he had made or some action he had taken. When a modernist published an unfavorable report on his campaign in Portland, Oregon, Dr. Graham sent to me and had others send to me material, and urged me to defend the campaign, though he himself would not defend the campaign, he said.

Eventually, even when Dr. Graham had not announced his intention to go under the sponsorship of modernists anywhere, we reached the conclusion and told Dr. Graham that if he would give a plain statement of his attitude on the liquor business, we would publish it, but we would not answer what he said was "misquotation" in the *McCall* magazine article, unless he himself made the statement. We first explained, then later, when he would not correct it, we refused to defend his endorsement of the Revised Standard Version.

A few weeks ago Dr. Graham was in Chicago to speak to the National Association of Evangelicals and called me for a chat on the telephone. He said then, "Of course, I never answer my critics, but I wanted to call you and tell you that I love you and believe in you and I want your prayers," or words to that effect. Yet at that very time this book by Dr. Ferm, to be financed by money given to Dr. Graham for the spread of the Gospel, was just off the press and was to be given out that day where he spoke! And Dr. Ferm, as a paid worker for Dr. Graham, had written these slanders against fundamentalists!

Heretofore Dr. Watson of Trinity College wrote for Dr. Graham in the *Defender* magazine, Dr. Paul Rees, on Dr. Graham's payroll, wrote for *Christian*

Life magazine, and Mr. George Edstrom, on Dr. Graham's payroll in Minneapolis, wrote a letter published in the *Baptist Examiner*, and Dr. L. Nelson Bell (Dr. Graham's father-in-law and executive editor of *Christianity Today*), wrote letters and articles defending Dr. Graham and attacking fundamentalists who oppose yoking up with unbelievers. And now Dr. Ferm, as a spokesman for Dr. Graham, does the same thing.

The myth of Dr. Graham's humility, that he never answers critics, that he never attacks anybody, has broken down. In the velvet glove is the fist of iron. What Dr. Graham does publicly on the platform is not the same as what he does privately through his paid workers.

Dr. Graham is himself a leader in the plan to lead fundamental Christians back into the major denominations, back into the National Council of Churches, to smear and ruin the influence of those who defend the faith, and the old-time fundamentalists.

Do not misunderstand us. We do not say that in this matter Dr. Graham does not mean well. Doubtless he thinks in thus killing the influence of some of God's servants he would do God service. Doubtless he would think that the ruin brought would be justified by the greater crowds he and the other "New Evangelicals" will have in running with modernists. Doubtless he thinks he will have more prestige, more financial support, even more inquirers coming down the aisles, if he can keep fundamentalists backing him while he leads them into the camp of the modernists and gives Christian recognition to infidels. As to Dr. Graham's motives, we believe that he is human like everybody else, with mixed motives but that he really wants to win souls. That does not make everything he does right. It is still wrong to yoke up with unbelievers. It is still wrong to slander fundamentalists because they will not run with modernists.

—The End—

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